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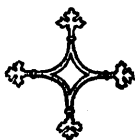
The Book of Ephesians

With Outlines and Notes

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THE EVANGELICAL PRESS,

Third and Reily Streets,
Harrisburg, Pennsylvania.

1931

BS3696
.M64

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(Printed in the United States of America)

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INTRODUCTION

THE HISTORICAL SITUATION

The Country

Distinction should be made between the Continent of Asia, Asia Minor, and Proconsular Asia.

1. The “Continent” of Asia occupies the great eastern section of the Eastern Hemisphere, and lies between the Arctic Ocean on the north and the Indian Ocean on the south, and between the Pacific Ocean on the east, and Europe, the Mediterranean Sea, and Africa on the west. It is the largest and oldest and was for thousands of years the most important portion of the globe. Here was the cradle of the human race, the origin of nations, and the beginning of things. Nearly all the events of the Old Testament and the greater part of those of the New Testament occurred here. Nearly all the great nations and empires of antiquity, except Egypt, arose, flourished, and fell in Asia. And yet the word “Asia” in this larger sense occurs nowhere in the Bible.

2. Asia Minor, or Asia the Less, the important bridge between Asia and Europe, famous in ancient and Biblical history, is a peninsula occupying the most western part of the Continent of Asia. It is bounded on the north by the Euxine, or Black Sea; on the south by the Mediterranean Sea, and on the west by the Ægean Sea, by which it is separated from Greece. On the northwest it is separated from Europe by the Strait of Dardanelles (ancient Hellespont), the Sea of Marmora, and the Bosphorus Strait. Its eastern boundary differed at different times, but in Roman times (New Testament times) it seemed to have begun at the head of the Gulf of Issus, followed the Amanus Mountains north to the Taurus, the Taurus Mountains east or slightly northeast to the Euphrates River, the Euphrates to near 40 degrees north latitude, thence northeast along the Anti-Taurus and Moschi Mountains to the River Phasis, thence northwest to the Black Sea.

The Phasis River separated Colchis from Pontus. Thus the countries of Syria, Armenia, and Colchis bounded Asia Minor on the east. Its average length was about 600 miles, the southern coast being about 500 and the northern over 800 miles. Average width about 300 miles. Area about 200,000 square miles.

In the time of Paul Asia Minor contained fourteen provinces, or districts, which may conveniently be divided into four rows with three in a row, and two over. The northern row, along the Black Sea, contained Pontus, Paphlagonia, Bithynia; the southern row, along the Mediterranean Sea, contained Cilicia, Pamphilia, Lycia; the western row, along the Ægean Sea, contained Mysia, Lydia, Caria; and the middle row contained Cappadocia, Galatia, Phrygia. The two others between the middle and southern rows were Lycaonia and Pisidia. Eleven of these fourteen districts are mentioned by name in the New Testament.¹ Of the three remaining districts Lydia contained the cities of Ephesus, Smyrna, Thyatira, Sardis, Philadelphia, mentioned in Rev. 2 and 3, and Caria contained Miletus (Acts 20:15, 17; 2 Tim. 4:20). The fourteen districts were later combined into seven Roman provinces: Asia, Bithynia and Pontus, Cilicia, Galatia, Cappadocia, Pamphilia, and Lycia.

3. **Proconsular Asia**, or the Roman province of Asia. This was in the western part of Asia Minor and included the older districts of Mysia, Lydia, Caria, and the greater part of Phrygia. It sprang from the city which grew into the kingdom of Pergamus. After the battle of Magnesia, 190 B. C., much more territory in Asia Minor was taken by the Romans from Antiochus the Great, king of the Syria division of the Greek Empire, and the greater part of this was added to the kingdom of Pergamus. In 133 B. C., Attalus III, king of Pergamus, on his deathbed, willed his kingdom to the Romans. They received it and after giving some of Phrygia to the king of Pontus, made the remainder into a Roman province,

¹ Pontus (Acts 2:9; 18:2; 1 Peter 1:1), Bithynia (Acts 16:7; 1 Peter 1:1), Cilicia (Acts 6:9; 15:23, 41; 21:39; 22:3; 23:34; 27:5; Gal. 1:21), Pamphilia (Acts 2:10; 13:13; 14:24; 15:38; 27:5), Lycia (Acts 27:5), Mysia (Acts 16:7, 8), Cappadocia (Acts 2:9; 1 Peter 1:1), Galatia (Acts 16:6; 18:23; 1 Cor. 16:1; Gal. 1:2; 2 Tim. 4:10; 1 Peter 1:1), Phrygia (Acts 2:10; 16:6; 18:23), Lycaonia (Acts 14:6, 11), Pisidia (Acts 13:14; 14:24).

the first Roman province in Asia. The word "Asia" occurs twenty-one times in the New Testament, and it is believed by most scholars that in every instance Proconsular Asia is meant.

The City

Ephesus was a city of ancient Lydia. In the eleventh century B. C. numerous bands representing three sections of the Greek race crossed the Ægean Sea and settled the islands and western coast of Asia Minor; the Æolians in the north, the Ionians in the center, and the Dorians in the south. Ephesus became one of the twelve Ionian cities and the capital of Ionia. About 555 B. C. Croesus, king of Lydia, captured these cities and added them to his empire. He treated them kindly. About 546 B. C. Cyrus captured the whole Lydian Empire and added it to the Persian Empire. From this time until 331 B. C., when Alexander the Great seized the Persian Empire and made it Greek, Ephesus was ruled in various ways, by Persians, by Greeks, by Persians again, enjoying for short times Greek protection and freedom. Alexander was received by the Ephesians in 334, and he gave them democratic government. After his death, 323, Ephesus was subject to various "Greek" generals and kings and had different forms of government. From 223 to 187 B. C. it paid tribute to Antiochus the Great. Then it fell into the hands of the kings of Pergamus. Shortly after the province of Asia was formed Ephesus became its capital.

Ephesus was situated south of the middle of the west coast of Asia Minor and midway between Miletus and Smyrna, on the River Cayster. It was, in Roman times, about three miles from the sea. The river was navigable up to the city. It lay between the Hermus and the Meander Rivers in a fertile region, and had an excellent climate. It was a beautiful and cultured Greek city, and several prominent Greek writers, painters, and sculptors were Ephesians. It early became large and prosperous. Because of its excellent harbor and the water and road routes connecting it with every part of the then known world, it was, in the time of Paul, the chief commercial city of the east, and the greatest, most populous, and wealthiest city of Asia Minor.

The province was governed by a proconsul, or ex-consul, sent from Rome. In Acts 19:38 the word "deputy" in the A. V. is

"proconsul" in the R. V. He lived at Ephesus. The city had its court days when "the law is open" (Acts 19:38). It was a "free city," having its own senate and magistrates and popular assemblies, or "people" and "lawful assemblies" (Acts 19:30, 33, 39). The "town clerk," or recorder, keeper of the city records, was a person of great influence and responsibility (see Acts 19:35). The Asiarchs, or "chiefs of Asia," were Roman officers of the province of Asia appointed to preside over the public games and festivals which were largely religious in character, and to look after the worship of Rome and its Emperor (Acts 19:31).

Ephesus was a religious city and center. It contained one of the Seven Wonders of the world, the great temple of the Asian goddess called by the Greeks Artemis, by the Romans Diana. Diana was the guardian of the city, and the city was the guardian of the temple, the "temple keeper" (R. V.) or "worshipper" (A. V.) of the great Diana (Acts 19:35). The image of Diana is said to have fallen from heaven (see Acts 19:35), and around the place where it fell, at the harbor of Ephesus, was erected a magnificent temple about 343 feet long by 164 feet wide, standing on an immense raised platform about 425 by 240 feet. It had 100 columns 56 feet high and 6 feet in diameter. Thirty-six of them were richly carved. Ten steps led up to the platform. The temple was made of wood and marble and gold. It was beautifully decorated within with sculpture and paintings. In the inner shrine, hidden by curtains, was the image of the goddess. Behind the shrine was the treasury where the kings stored their treasures. This temple, as Paul saw it, was destroyed by the Goths in 262 A. D.

The fame of the city, temple, and goddess was world-wide. Worshippers flocked there from all over Asia and the world, that is, the Roman Empire, and possibly beyond. Small silver models, either of the temple, or the shrine, or the image, were made and sold at a gain. It was also the headquarters of the magical arts which were practiced in Asia (Acts 19:19) and the hotbed of cults and superstitions. [The work of Paul in and around Ephesus gave this worship and trade a tremendous blow from which it never recovered (see Acts 19:23-38).

In his messages to and from Ephesus Paul used the temple and the great stadium or race course as sources from which to draw

lessons (Eph. 2: 20-22; 1 Tim. 3: 15; 6: 19; 2 Tim. 2: 19, 20; 1 Cor. 3: 9-17; 4: 9; 9: 24-26; 15: 32).

Many Jews with Roman citizenship lived in Ephesus and had a synagogue there (see Acts 18: 19; 19: 8; also Josephus).

The place where the city stood is now desolate, but near some of its ruins stands a small Turkish village called Ayasaluk (a corruption of three Greek words meaning "the Holy Word of God").

The Church

It is not clear just when and by whom the church in Ephesus was founded but there are suggestions: (1) On that day of Pentecost in which the Holy Spirit was poured out (A. D. 30) there were in Jerusalem men from Asia, that is, Proconsular Asia, of which Ephesus was the capital and metropolis (Acts 2: 1, 9). Perhaps it was by these men that the Gospel was first taken into the regions of Ephesus. (2) On Paul's second missionary journey he was forbidden by the Holy Spirit to preach in Asia until Europe should have a chance (Acts 16: 6-10), but on his return from Europe, bringing with him Priscilla and Aquila from Corinth, he stopped at Ephesus. He entered into the synagogue and reasoned with the Jews. He remained but a short time, probably not more than a few days. The people desired him to remain longer, but he hastened on, promising to return soon, God willing. He left Priscilla and Aquila, who were godly, zealous, well-instructed Christians, in Ephesus; and they no doubt had much to do with the growth, if not also with the founding, of the church (Acts 18: 18-21).

After Paul had left Ephesus, Apollos, a Christian Jew of Alexandria, Egypt, visited the city. He was an eloquent man and mighty in the Old Testament Scriptures, and he preached Jesus as far as he knew. Aquilla and Priscilla heard him, saw his lack, and instructed him more fully concerning the death and resurrection of Jesus and the gift of the Holy Spirit (Acts 18: 24-26).

Paul's third missionary journey began with a trip through Galatia and Phrygia to Ephesus. This was his second visit to that city. Some of the events which occurred during his three years' stay (Acts 20: 31), as recorded in Acts 19, are as follows:

(1) He found about twelve disciples who had been baptized only unto John's baptism, who had not understood about the risen life and who did not receive the Spirit when they believed (R. V.), not having heard that there was a Holy Spirit. Paul instructed them and they received the Spirit (vs. 1-7); (2) He spoke boldly in the synagogue for three months, reasoning and persuading concerning the things of the kingdom of God. Many believed not and caused trouble, so that he, seeing that further effort was useless, separated from them (vs. 8, 9); (3) He reasoned daily for two years in the school, or lecture-room, of Tyrannus. So far-reaching was his work there that the Jews and Greeks of all "Asia" heard the word of the Lord (vs. 9, 10); (4) God wrought special miracles through him; sick people were healed and demons cast out by the use of handkerchiefs or aprons, which had touched his body (vs. 11, 12); (5) The Jewish exorcists, who tried to imitate the miracles of casting out demons, were defeated and put to flight, fear came upon all, the name of Jesus was magnified, and many believed, confessed, and revealed their trickery. Many of the magicians brought their books and burned them publicly—books amounting to over \$3,000 in value (vs. 13-19); (6) The Word of God grew mightily and prevailed (v. 20); (7) Paul's intended trip to Jerusalem and Rome. Meanwhile he sent Timothy and Erastus into Macedonia, while he abode in Ephesus (vs. 21, 22); (8) A great uproar, headed by Demetrius, a silversmith, a maker of idols, arose concerning "the Way," as Christianity was called. He aroused the men of his guild, and they, in turn, aroused others who were financially interested, until the whole city was in confusion. The accusation was that Paul was turning the people from the worship of the goddess Diana. This was not only stopping the sale of the images of Diana, but it was also lessening the number who were accustomed to make pilgrimages to her temple at Ephesus, thereby decreasing the trade of the inn-keepers, merchants, etc. The tumult increased until the town clerk finally quieted the people. This he did by assuring them that the worship of Diana was in no immediate danger, that the Apostle and his helpers were neither law breakers nor blasphemers, that if Demetrius had any grievance, he could proceed according to law, and that for such an unnecessary uproar they were in grave danger of

having their rights as a free city taken away from them by the Roman government. Then the uproar ceased (vs. 23-41). In 1 Cor. 15:32 Paul compares the Ephesian mob to wild beasts.

This chapter shows the mighty power of the Gospel in that great and wicked city.

After the uproar, Paul bade farewell to the disciples and departed into Macedonia and Greece (20:1).

On his return trip Paul determined not to visit Ephesus lest he stay too long among his beloved people, his desire being to be in Jerusalem on the day of Pentecost. He sent for the elders of the church of Ephesus to meet him at Miletus, a seaport about 30 miles south (Acts 20:16, 17). There he gave them a touching message, an outline of which will throw further light upon his work in Ephesus (20:18-38).

1. His work at Ephesus (vs. 18-21).

(1) He had served the Lord in humility, tears, and dangers (vs. 18, 19); (2) He had fearlessly preached the whole truth publicly and privately (v. 20); (3) His message to both Jews and Greeks was **repentance and faith** (v. 21).

2. His future (vs. 22-25).

(1) He felt compelled by the Spirit to go to Jerusalem, not knowing what would befall him there except what was common in every city, bonds and afflictions (vs. 22, 23); (2) He was not moved by these prospects if only he could fulfill his mission (v. 24); (3) He was impressed with the thought that this would be his last visit to them (v. 25).

3. His boast (vs. 26, 27).

(1) He was pure from the blood of all men (v. 26); (2) He had kept back nothing, but had declared unto them the whole counsel of God (v. 27).

4. Exhortation and warning (vs. 28-32).

(1) As divinely appointed overseers they must feed the church of God, which He purchased with His own blood (v. 28); (2) They are warned against false teachers without and within (vs. 29, 30); (3) Therefore watch (v. 31a); (4) He had not ceased for three years, night and day, to admonish them with tears (v. 31b); (5) He commended them to God and to the powerful Word of His grace (v. 32).

5. His example (vs. 33-35).

(1) He had coveted no man's possessions (v. 33); (2) He had worked with his own hands to support himself and his helpers (v. 34); (3) He had given them an example to labor, to support the weak, and to give (v. 35).

The meeting ended with prayer and an affectionate and sorrowful farewell (vs. 36-38).

Paul made Ephesus the seat of a long and extensive missionary work, so that the city almost rivaled Antioch as a center of Gentile Christianity. Swete (*The Apocalypse of St. John*) plainly says that "the founder of the Ephesian Church was the Apostle Paul."

The church in Ephesus was large and flourishing and well organized, with its elders (presbyters), or overseers (bishops), or pastors and teachers, and also, doubtless, its deacons (compare Phil. 1:1).

1 Corinthians is supposed to have been written from Ephesus (1 Cor. 16:8, 19).

Apollos, Aquilla and Priscilla, and Timothy labored in Ephesus (Acts 18:18, 19, 24-26; 1 Tim. 1:3; 2 Tim. 4:19). Among Paul's other companions were Trophimus, Tychicus, and Onesiphorus and his household (Acts 20:4; 21:29; 2 Tim. 4:12, 19; 1:16-18). Among Paul's antagonists were the sons of Sceva, Demetrius the silversmith, Hymenaeus, Alexander the coppersmith, Phygellus, and Hermogenes (Acts 19:44, 24, 38; 1 Tim. 1:20; 2 Tim. 4:14; 1:15).

It is believed that Timothy was sent to take care of the flourishing and important work at Ephesus, and that the two pastoral epistles (1 and 2 Timothy) were written to him there.

It is clear from the testimony of several of the early Church Fathers and others that the Apostle John spent his last years as the bishop of Ephesus; that he was banished from there to the Isle of Patmos where he received and wrote the Revelation; that he returned to Ephesus where he wrote his gospel and epistles, and that he died there shortly after the accession of the emperor Trajan in 98 A. D.—about 100 A. D.

The Book of Revelation is addressed, through John, to the seven churches of Proconsular Asia, of which Ephesus was the

chief one, the "mother church" (Rev. 1:1, 4, 11). Note the double aspect of the messages to these churches in chapters 2 and 3: (1) as addressed to individual, historical churches and showing the character and condition of each church at the time of the message, about 95 A. D., (2) as addressed to these churches in a representative sense, showing the different phases of the dangers, struggles, and victories of the whole church down to the end of the age. It is the first only that concerns us here.

In these brief messages of the risen Lord to the seven churches, that to Ephesus comes first. From it, corroborated and supplemented by history, we learn that certain wandering preachers, evil men, self-styled and false prophets, had come in (see Paul's warning in Acts 20:28-30), and that one particular phase of their teaching was Nicolaitanism. This seems to have been an evil form of prevailing Antinomianism which ran into licentiousness and participation in idolatrous feasts (compare Rev. 2:14, 15, 20, 24). Against these errors the Ephesian church had to toil laboriously, and our Lord commends them for their works, hard toil, patience, and unwearied endurance of trial for His sake. Yet he has a word of reproof and warning: they had left (sent away) their love, that is, their first love, that which they had when first saved; their struggles with error had dampened their love to Him and to some of the brethren; they must repent and do their first works, else He will come and remove their candlestick, take away their power to shine and thus destroy them as a church. There is evidence that they did repent, for the church was prosperous and productive of saints for centuries following. An outline of the message (Rev. 2:1-7) is as follows:

1. The address (v. 1). To the angel (or messenger, that is, the pastor, or bishop) of the church in Ephesus.
2. Description of the speaker (v. 1). Taken from the Christophany (1:13-18).
3. Knowledge of works, etc., declared (v. 2).
4. Commendation (vs. 2, 3, 6).
5. Reproof (v. 4). "Left thy first love."
6. Call to repentance (v. 5).
7. Warning (v. 5). I will come and remove candlestick.
8. Exhortation to hear the Spirit's words (v. 7).

9. Promise to the overcomer (v. 7). The Lord will give to him to eat of the tree of life which is in the Paradise of God.

THE EPISTLE

Authenticity and Canonicity

That the Epistle is authentic (true) and canonical (having the right to a place in the Sacred Canon of Scripture) cannot be seriously doubted. The **External Evidence** is complete. Of the six "Apostolic Fathers" (70-155 A. D.), the works of Papias exist only in fragments and the others, including the Didachē, either quote from Ephesians or refer to it, or both, showing their use of it as Scripture. Clement of Rome (95) uses the same language five times; Barnabas (100) shows acquaintance with it; the Didachē, or the Teaching of the Twelve (100), has a reference; Hermas (around 100) has five or six references; Ignatius (115) has no less than ten good references and free quotations; Polycarp (died 155) shows familiarity with it, and he testifies thus to its canonicity: "I trust ye are well exercised in the Holy Scriptures; as in these Scriptures it is said, 'Be ye angry; and sin not; let not the sun go down upon your wrath.'"² Peter evidently made use of it in his first epistle. The Epistle appears in Marcion's catalogue (140), in the Muratorian canon (170), and in the two earliest versions, the Syriac (around 150), and the Old Latin (around 150). In fact it is found in all manuscripts which have the Pauline epistles, in all versions, ancient and modern, and in all the great individual and church canons; and it is used and quoted by many of the ante-Nicene and post-Nicene church fathers. There is no dissenting voice.

The **Internal Evidence** is equally strong. Its authenticity and canonicity were not doubted until modern times, beginning near the opening of the nineteenth century, and then only in connec-

² Thus the Epistle was known and used as Scripture as early as 95 A. D., at least. There are, however, good reasons for placing the Epistle of Barnabas in the reign of Vespasian (69-79), as do Lightfoot, Salmon, and others. This would place Barnabas as the earliest of the Apostolic Fathers and show that Ephesians was in use earlier than 95, say around 75 A. D., a safe statement to make.

tion with the question of authorship (genuineness) and by men who were not of the evangelical type. (See under **The Writer.**)

The Divine Author

The Holy Spirit, the real Author of all Scripture. "All Scripture is God-breathed," that is, given by God through the Spirit (2 Tim. 3:16). "For no prophecy" (the message of a prophet, or spokesman for God) "ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21, R. V.). These two verses, written concerning the Old Testament, later embraced the New Testament as well. "Which things also we speak," says Paul, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:13; see also 1 Thes. 2:13).

The Writer, or the Human Author

Paul (1:1; 3:1). An excellent outline of the birth, early life, conversion, and call of Paul is the one given by himself in Acts 22:3-21 and 26:4-23. A Jew, born in the important city of Tarsus in Cilicia, a strict Pharisee and observer of the law, highly educated in the Jewish schools at home and in Jerusalem, zealous for God and Judaism, and a cruel persecutor of a band of Christians who had recently appeared and were claiming divine honors for their Founder and Leader as the Messiah, Son of God, Forgiver of sins, and Saviour of the world. In the midst of his busy, persecuting life, he was suddenly arrested by the risen Christ, saved, filled with the Spirit, changed from the haughty persecutor into the humble Christian, and called to the great work of giving the Gospel to the Gentile world (Acts 9:1-18; Eph. 3:6-8). Having spent three years, supposedly, in Arabia, in retirement and preparation for his work, doubtless in rereading his Old Testament in the light of Christianity (Gal. 1:11-18), during which time he probably received the revelation of the mystery (Eph. 3:3-6), he spent some years in preaching the Gospel in Damascus, Jerusalem, Tarsus and the regions of Syria and Cilicia, and in Antioch. Then came the three great missionary journeys to the regions beyond, the riot in Jerusalem, the imprisonment in Cæsarea

for two years, the trial, the journey to Rome, and the two years of imprisonment there (Acts 13-28). Such is a brief outline of the main facts in the life of Paul, the great Christian scholar, thinker, logician, preacher, teacher, missionary, writer, who called himself "less than the least of all saints" (Eph. 3:8), least of all the apostles, not worthy to be called an apostle because he persecuted the church of God (1 Cor. 15:9), and who, with all his learning, could say, "I am determined to know nothing among you save Jesus Christ and Him crucified" (1 Cor. 2:2).

Until modern times no doubt was expressed as to the human authorship (genuineness) of the Epistle. The **External Evidence** is as strong as could be desired; in fact, none of the ancients ever thought of denying the Pauline authorship. Several of those who used it and quoted from it name Paul as the author: such as Irenaeus (180), who says, "As Paul says in the Epistle to the Ephesians, 'For we are members of His body, of His flesh, and of His bones'" (Eph. 5:30); and Clement of Alexandria (196), who says, "Writing to the Ephesians, Paul has unfolded that which is inquired after, saying" (quoting Eph. 4:13), and again, "Therefore he says in the Epistle to the Ephesians" (quoting Eph. 5:21); so also Tertullian (200), and others.

The **Internal Evidence** is "even stronger than the external; all the striking peculiarities of the Pauline style are to be found in this Epistle" (Gloag's Introduction to the Pauline Epistles). If Paul ever wrote anything he certainly wrote this Epistle, and this fact was universally admitted down to the beginning of the nineteenth century, and the reaction is such that it is quite generally admitted today. Early in the nineteenth century a line of German liberal critics arose whose duties seem to have been to doubt nearly everything connected with the Bible. Schleiermacher (1768-1834), a German theologian and philosopher, and his disciple Usteri (1824) questioned the genuineness of the Epistle and suggested Tychicus as the author. De Wette doubted (1826), then denied (1843) the Pauline authorship, calling the Epistle a weak and verbose enlargement of the Epistle to the Colossians by an imitator. Baur and his "Tubingen school" attacked it and assigned it to the middle of the second century (150) largely because of its supposed Gnostic and Montanist language and ideas.

Ewald (died 1875) thought that it was spurious and omitted it from his list of Pauline epistles. Others followed suit. Dr. S. Davidson, the English scholar, was won over, and in the second edition of his *Introduction* (1868) he objects to the genuineness of the Epistle for four chief reasons: it is an imitation of Colossians, it contains un-Pauline ideas and words, its degeneracy of style as compared with Colossians, and its want of specific purpose. These and other learned gentlemen, from different angles and with different conclusions, imagined that they saw words, ideas, phrases, imitations, weaknesses, degeneracy of style, lack of purpose, and other terrible things which forbade the idea of Pauline authorship or even of Pauline times; hence it was a spurious writing. But these critics have gone; the attacks have failed; the Epistle still lives, and it is now quite generally acknowledged as Pauline, even by present-day critics. It would make this article too long to state the many linguistic and other arguments against the genuineness of this book, and the vast array of magnificent and convincing answers that have been given, but further study is recommended and material abounds in the *International Standard Bible Encyclopedia*, *Hasting's Bible Dictionary*, the *International Critical Commentary* on Ephesians and Colossians (excellent), Gloag's *Introduction to the Pauline Epistles*, Paley's *Horæ Paulinæ*, Moule, and many others. About the best advice is given by Moule (Ephesians, in the Cambridge Bible series), who says briefly and pointedly, "Take up and read." He quotes from Howson (*Character of St. Paul*), who says, "To all such difficulties there is the one sweeping reply, that no one but St Paul could have been the writer."

The Address

"To the saints who are in Ephesus" (1:1). So say all the Greek manuscripts except three (possibly four), all the ancient versions, and the majority of the church fathers. The title "To the Ephesians" appears in every known manuscript, all versions, and in the extant writings of all the Fathers who had occasion to use it. It occurs in the *Muratorian Canon* (170), and in the writings of Irenæus (140-202), Tertullian (150-220), Clement of Alexandria (160-217), and even Origen (185-254), although

the latter did not read "in Ephesus" in the text. But many scholars find difficulties in assigning the letter to the Ephesian church alone.

Some of these difficulties are: (1) The words "in Ephesus" do not occur in the two oldest and "best" Greek manuscripts, the Sinaitic and the Vatican. In the former they were added by a later hand, and in the latter they were also added by a corrector. In a cursive manuscript (number 67) of the twelfth century, the words were written originally but were erased by a corrector. Possibly a fourth manuscript may be added, a recently described cursive (number 184) of the tenth or eleventh century, whose scribe claims that he copied it from a very old manuscript and whose text is very similar to that used by Origen in his works. This manuscript omits "in Ephesus." (2) Tertullian, in writing against Marcion, the Gnostic heretic, accused him of "falsifying" the title, making it read "to the Laodiceans" rather than "to the Ephesians." It is thought that Marcion (around 150) did not have the words "in Ephesus" in the text he was using, for he would have had no dogmatic reason for making the title different from the text. It is also inferred by some that Tertullian himself did not have the words in his text, since he did not use it as an argument, and it would have been a strong one, against Marcion. But, replies Gloag,³ he did use "the testimony of the church," and "the testimony of the church could only have been founded upon the reading of the text, and therefore these two must be regarded as substantially the same." (3) Origen⁴ evidently did not have the words in his text, for he quoted the sentence as "the saints which are," and thought that it might teach that believers in Christ have attained real being as partakers of the life of Jesus, the I AM. (4) Basil (329-379), possibly referring to Origen's remark, quotes "to the saints who are, and to the faithful in Christ Jesus" as the words found in the "ancient copies." (5) Jerome (340-420), possibly referring also to Origen's comment, says that some think that the saints at Ephesus are addressed as "the saints who are," in essence, as from Him who is; while

³ Introduction to the Pauline Epistles, page 318.

⁴ In his commentary, as quoted in Cramer's *Catena of the Greek Fathers* (1838-1844).

others think that the address is not simply to those **who are**, but to those who **are in Ephesus**. This testimony is rather indefinite for critical purposes. (6) There are later Latin writers who might be quoted, but the evidence is rather uncertain and not especially valuable. (7) It is thought that the insertion of "in Ephesus" by copyists, when the Epistle universally bore the title "To Ephesians," is more easily explainable than that they should have been dropped if they were in the original manuscripts. The sum then of the external evidence practically amounts to this: That although the title **To Ephesians**, which, though ancient and of great importance, is not a part of the text and cannot be considered as inspired, occurs everywhere (except in Marcion's text), yet the words "in Ephesus" are evidently lacking in the first copies of the two oldest known manuscripts, were erased from a late cursive, are missing in another late cursive, and were found lacking in some ancient manuscripts by Origen, Basil, and possibly Jerome; and possibly also by Marcion, who "falsified" the title.

These six or seven points serve as an encouragement and a support for some internal evidence which is considered strong against the view that the Epistle was addressed to the Ephesians. (1) It is believed by many that the Ephesian church was founded by Paul. At any rate, he had made at least two visits to Ephesus, had spent three years in preaching, teaching, and personal work, house to house visitation; had, through much trouble and persecution, won many souls to Christ; possessed many intimate and faithful friends, and the relation between him and the people was very close and affectionate (Acts 18:19-21; ch. 19; 20:15-38; see especially 20:20, 21, 31, 36-38); yet the **character** of the Epistle might indicate that it may well have been written to a church which Paul had never seen. The contents are, for the most part, quite general; there are no personal reminiscences, no hint of any personal tie, no personal greetings, no salutations from Paul or his friends, nor is anyone in Ephesus saluted. Besides the writer, no person is mentioned by name except Tychicus, the bearer. Even Timothy, whose name is associated with Paul's in the other Prison Epistles written about the same time (Phil. 1:1; Col. 1:1; Phile. 1), is not mentioned here. And Colossians, written to a church which, as far as we know, Paul had never visited, contains

several salutations and other personal matter (Col. 4: 7-18). (2) Certain statements in the Epistle are suggested as additional proofs; three are usually given: (a) that Paul knew of their faith in the Lord Jesus by report, "Wherefore, I also, after I heard of your faith in the Lord Jesus and love to all the saints" (1: 15); (b) that they are represented as strangers; it was doubtful if they had heard of his mission (3: 2); (c) "If indeed ye heard him, and were taught in him" (4: 21). "If indeed," it is claimed, as in 3: 2, "is unfavorable to the view that Paul is addressing those whom he had himself instructed."⁵ (3) In the letter that Paul was sending to the Colossians, he speaks of another one which they would receive from Laodicea, implying that he was sending two letters (besides the one to Philemon) and was asking for an exchange of letters (Col. 4: 16). It is thought that this second letter was not one addressed exclusively to the Laodiceans since salutations are sent to them in the Colossian letter, which would scarcely be done if he were writing to them directly. Not even does it say that the letter was sent to the Laodiceans, but that the Colossians would receive it **from** the Laodiceans. The suggestion is that Paul did not send into Asia four letters (counting Philemon), but three; that the "epistle from Laodicea" is not a lost epistle to the Laodiceans, but the one now known as the Epistle to the Ephesians. Another proof of this is offered from Col. 3: 1, where three, or at least two, groups of people appear, the last, "as many as have not seen my face in the flesh," appropriately describing the people addressed in the Ephesian epistle.

The Circular Letter Theory.—These considerations have led many scholars to accept the suggestion started by Archbishop Ussher (1581-1656) and modified more or less by others, that the Epistle was a circular or encyclical letter sent by Paul to the various churches of Proconsular Asia, of which Ephesus was the chief; that Tychicus, who was about to leave Rome for Asia with a letter of warning to the Colossians, also visited other churches converted from Gentile heathenism and not needing the peculiar warning given to the Colossians, and gave them this letter containing instructions more fundamental, besides much that is simi-

⁵ Abbott, in *International Critical Commentary on Ephesians*, page 135.

lar to Colossians. The further solution offered is that either (1) he carried copies of the letter, each of which had a blank space after the words "to the saints those who are" in which was placed the name of the church for which the copy was intended, one for Ephesus, one for Laodicea, one for Hierapolis, and so on, while the copies for general use would contain no address. In this case, the manuscripts containing the words "in Ephesus" would be the ones copied from the copy sent to Ephesus. Or (2) he carried one copy from place to place, the blank being filled in orally when the Epistle was read, and the appropriate name afterwards written in the copy made for preservation in each church. In this case, the copy handed down bore the name of the most important church of the district, Ephesus, the Sinaitic and Vatican manuscripts containing the copies without any name.

The Other Side.—On the other hand the following may be said in favor of the traditional view that the Epistle was addressed to the Ephesian church: (1) All the known manuscripts, both uncial and cursive, except the Sinaitic and Vatican⁶ and one (possibly two) others, have the words "in Ephesus" in the text. (2) All known manuscripts, without exception, have had these words at one time or another. (3) There is no hint, in any ancient writings except Marcion's, that the words "in Ephesus" was not correct. Contrary theories are all modern. (4) Every known manuscript has "To the Ephesians" in the title. (5) All ancient versions have "in Ephesus" in the text and "To the Ephesians" in the title. (6) If "in Ephesus" does not belong there, what does? The Circular Letter theory may partially answer this question, but even in a circular letter some destination would be expected, such as "to the churches of Asia," or something (compare "with all the saints who are in all Achaia," "to the churches of Galatia," 2 Cor. 1:1; Gal. 1:2). The entire omission of the address would make the Epistle not circular, but universal, to all Christians everywhere. (7) The blank supposition is "equally gratuitous, unreasonable, and unnecessary." (8) The generally acknowledged Pauline epistles all have a direct address, whether written to a

⁶ While it is admitted that these two manuscripts are the oldest known (dated, by scholars, in the fourth century) yet it is not agreed that they are the "best."

single church, a city, a district, or an individual. (9) The argument from the **character** is somewhat strong, but it can be answered to a great extent by the statement that Tychicus, the bearer, would bring personal greetings, tidings, and comfort (6: 21, 22). This would account for the greetings in the letter being so few and general (6: 23, 24). (10) In every other case in which Paul uses the words "to those who are," he adds the name of the place to which the readers belong (Rom. 1: 7; 1 Cor. 1: 2; 2 Cor. 1: 1; Phil. 1: 1). In fact, the words yield no sense without "in Ephesus" or something of the sort. (11) No manuscript, version, church father, or any ancient writer, except Marcion, has been found which suggests any other address than Ephesus. (12) There is a strong personal allusion in 1: 15, "after I heard of **your** faith," etc. (see also 2: 11; 3: 1; 4: 17; 5: 8; etc.). (13) 1: 15 does not mean that Paul had heard of their conversion, but of their spiritual progress. In 3: 2 the Greek word for "if indeed" does not necessarily imply doubt, but is used for assumption, a supposition taken for granted, a reminder. So with 4: 21. (14) Paul spent one and one-half years in Corinth (Acts 18: 11), yet in his first letter to them there are no personal salutations except one general one from Aquila and Priscilla (1 Cor. 16: 19), although there are some personal mentions. In Second Corinthians, Galatians, Philippians, First and Second Thessalonians, and First Timothy there are no personal salutations of any kind; in Philippians there are a few general salutations (Phil. 4: 21, 22). So that Ephesians does not stand alone in this respect. (15) It would seem strange that no letter should have been sent by Paul to the leading church of Asia, to which he had given so much time and labor.

Conclusion.—Three theories exist: (1) That the Epistle was not addressed to the Ephesians at all. (2) That it was a circular letter, sent to the different churches of Asia, of which Ephesus was chief, and that we, probably, have the copy that went to Ephesus. This theory seems to account for the facts and clear up the difficulties, and there seems to be no serious objection to it. (3) That it was written for the Ephesians and sent direct to them. This is the traditional view, and we cannot see any serious objection to it. But it is likely that the Epistle also went beyond Ephesus. Says

Dr. Moorehead, "Findlay's descriptive phrase can hardly be improved: 'The general Epistle of Paul to Ephesus and her daughter churches.'"

The Place

After Paul's third missionary journey, he suffered two imprisonments of two years each, one at Cæsarea, 58-60 A. D. (Acts 23: 23-27: 1), and one at Rome, 61-63 (Acts 28: 16-31). At the latter place he was in bonds for the Gospel's sake bound to a Roman guard, although permitted to live by himself in a rented house or apartment and to receive and preach the Gospel to all who came to him.

Ephesians (3: 1; 4: 1; 6: 20), Philippians (1: 7, 13-16), Colossians (4: 3, 18), and Philemon (1, 9, 10, 13) were evidently written from prison, and are often called the "Prison Epistles." Some believe that the entire four were written from Cæsarea; others that at least one or two were written from there, but the general conviction now is that all four were written from Rome. Philippians was certainly written from Rome, for mention is made of the prætorian guards of Cæsar's household, and also of the fact that Paul expected release, which he could not have expected at Cæsarea after his appeal to Cæsar (Phil. 1: 13, 26; 2: 24; 4: 22; compare Philemon 22). It is evident that Ephesians, Colossians, and Philemon were written from Rome at about the same time and sent by one messenger, Tychicus (Eph. 6: 21, 22; Col. 4: 7-9; compare Philemon 10-12).

The Time

The Book of Acts contains three events the time of which is quite definitely fixed in history. These are the Ascension of Jesus and the Day of Pentecost that followed, A. D. 30 (chs. 1 and 2); the death of Herod Agrippa I, A. D. 44 (ch. 12), and the beginning of Festus' term of office as Roman procurator, A. D. 60 (ch. 25; see 24: 37). The first church council, at Jerusalem, is agreed upon by many as having taken place about 49 or 50 A. D. (ch. 15). Paul made his two speeches before Festus in 60, started for Rome in the fall of that year, and reached Rome in the spring of 61. His imprisonment at Rome covered the years 61-63, and Ephesians was doubtless written in 62 or 63, probably in 62 A. D.

The Theme

Like the most of the epistles, Ephesians consists of two parts: (1) Doctrinal, or teaching about sin, salvation, and the Christian life, and (2) Practical, or how to live the Christian life. In the calm and quiet atmosphere of enforced physical inactivity, ^{it} seems to have been written out of a heart of love for the people converted from the darkest heathenism, and with a desire that they might glorify God by being filled with His fulness (3: 19-21), and not as a warning against any particular error of doctrine or life. And yet we can see a plea for unity, for submission to human authority, and for the Spirit-filled life as the remedy for carnality and worldliness (chs. 4, 5). The great theme seems to be **our privileges and riches in the risen Christ—"in the heavenlies in Christ"—and how they are made real.** The greater Jesus is made to appear, the smaller the world seems. Surrounded by the allurements of the large wicked religious city like Ephesus, in the midst of which ^{was} the great temple of Diana "whom all the world worshippeth" (Acts 19: 27), the people needed the teaching concerning the spiritual temple as the dwelling-place of God, Jesus as the heavenly Bridegroom of the church, and the Holy Spirit as the source of the victorious life. The Epistle shows God's highest thought for the church as is revealed in no other part of the Word, and then beseeches us to "walk worthily." The practical part is intensely practical, and cuts closely. It is the Epistle of Glory, yet it is preëminently the Epistle of Grace, unmerited favor, warning against the supposition that man has done or can do anything to attain to the places in which Jesus puts him by His finished work. It has been called the "Alps of the New Testament" because it contains so many wonderful mountain peaks (as in 1: 20-22; 2: 4-6; 2: 20-22; 3: 16-19; 3: 20, 21; 5: 25-30; 6: 11-13). It also makes prominent the unity of the entire body of Christ, of the members one with another, and of the members with their risen Head and glorious Lord, with the crowning purpose that "we . . . may grow up in all things unto Him, who is the Head, Christ" (4: 15).

The Epistle to the Ephesians is, after all, a letter of love from the loving Father to His beloved children, through the Holy Spirit

as the Author and the apostle Paul as the writer. It is written to believers only, a family letter, although it contains messages about unbelievers and for them, to be given to them by us. Hence the words "we," "our," "us," "you," "ye" refer to those only who have been saved by the blood of Jesus. Paul does not yoke himself with unbelievers (2 Cor. 6: 14-18). A correct application of the personal pronouns is a great help in the study of the Scriptures.

The Occasion and Purpose

The following is the gist of Dr. Gloag's paragraph on "The Occasion of the Epistle."⁷ The special occasion seems to have been the mission of Tychicus into Asia. Paul had written a letter to the church of Colosse to refute certain errors that had sprung up there, and was about to send it by Tychicus and Onesimus (Col. 4: 7-9). He embraced this opportunity of sending Tychicus to the neighboring church of Ephesus, with which he was so intimately connected, not only to give oral communication concerning his affairs and to secure information as to their state (6: 21, 22) but also to deliver an epistle in which he exhorted them to stand firm in the faith of the gospel. He had heard of their faith and love (1: 15), and he expresses his gratitude to God for this and assures them of his prayers for their spiritual welfare.

Paul's object in writing was general: to strengthen the faith and encourage the hope of the Ephesians. He appears to have no doctrine to correct, and but few faults in practice to reprove (see 4: 14). The Epistle is not polemical, but entirely doctrinal and practical. The apostle does not aim at the suppression of error, but at the establishment of truth.

The Position of the Book

The twenty-seven books of the New Testament may be divided into three sections: (1) Historical, the Gospels, containing the history of the Founder of the church, and the Acts, containing the history of the founding of the church down to the end of Paul's Roman imprisonment; (2) Doctrinal and Practical, the Epistles;

⁷ Introduction to the Pauline Epistles, pages 324-5.

(3) Prophetical, the Revelation. Within the second section are nine great doctrinal (and practical) epistles, the epistles of Paul to the seven churches. As seven seems to be the number of completeness and perfection, so these letters to the seven churches may be said to contain fulness, or completeness, of doctrine.

This group of epistles, beginning with Romans and ending with Thessalonians, is not arranged in chronological order; possibly the order is not that which man, unguided by the Holy Spirit, would have chosen. The Thessalonian epistles were written first and might have been placed first, yet, dealing largely with last things, they are placed last. Romans, probably written fourth, is placed first; and it surely belongs first since it begins at the beginning and is exceedingly fundamental. It is the only epistle, in fact the only book, that deals exhaustively and thoroughly with the sin question, which is entirely fundamental, devoting practically three entire chapters to it (Rom. 1:18-3:23; 5:12), followed by the first steps in salvation, including justification and regeneration by faith, and so on. Ephesians, which was probably written last, is placed most appropriately as number four, with Romans, Corinthians, and Galatians on the one side and Philippians, Colossians, and Thessalonians on the other. It is the middle book of the seven (or of the nine as well, separating the two written to Corinth and the two written to Thessalonica), and deals with the Spirit-filled life, which is the real, normal Christian life. The order in which they are placed in our Bible is the exact doctrinal and spiritual one.

Between Romans and Ephesians stand Corinthians and Galatians, which show the need of the Spirit-filled life; the former because of contentions, envy, strife, divisions, danger of fruitless service and of defiling the body, the temple of God, the need of discipline, the lack of liberality, and so on through the two epistles; the latter from the standpoint of the struggles and works of the flesh, or self-life, the "old man" of Rom. 6:6; Eph. 4:22, who is to be put out and away by the filling of the Spirit (see Gal. 4:30). Here the works of the flesh are contrasted with the fruit of the Spirit, showing the dangers of the one and need of freedom by being filled with the other; likewise the law of the war of the flesh is contrasted with the law of peace, which is one of the essentials of the normal Christian life (Gal. 5:17-25; 6:7, 8). Gala-

tians also shows that the gift of the Spirit is in the atonement and that it is, therefore, the right of every child of God to claim and receive Him (Gal. 3:13, 14). Galatians shows the need of, and points to, Ephesians.

Ephesians is followed by Philippians, Colossians, and Thessalonians, which show the **results** of the Spirit-filled life. The Epistle to the Philippians was written from a Roman prison to a church in a city in which the writer had been beaten and cast into prison (Acts 16:12-23), yet it is preëminently the epistle of joy, the words "joy," "rejoice," "gladness" occurring nineteen times in the four chapters. Such joy come to those who are joy-full as the result of being Spirit-full. The epistle also stands for fellowship, peace, victory, satisfaction; it gives the practical side of the Spirit-filled life. Colossians gives some further results of the Spirit-filled life, some things which the Holy Spirit makes real, such as the possibility of being filled with the knowledge of God's will and of standing perfect and complete in all the will of God (1:9; 4:12), the life dead and risen with Christ, and hidden with Christ in God, the "old man" with his deeds put out (ch. 3), and other items peculiar to this book. It also gives some warnings against fanaticism in such forms as vain philosophy, traditions of men, legalism, angel-worship, and asceticism (2:8-23). Thessalonians deals largely with the second coming of Christ, the doctrine appearing in each of the eight chapters of the two epistles. Dealing, as they do, with last things, they are placed last. And the power of the doctrine of His Coming follows as a result of the Spirit's filling. Thessalonians follows Ephesians, and its teaching is appreciated by those who have been through Ephesians. The bride is then ready, waiting, and longing for the return of the Bridegroom, and teaching on this subject is joyfully welcomed.

This beautiful order is of value in answering questions and solving problems. Noting the book in which a passage is found, and the position of that book with reference to other books, often helps in the determination of the meaning or force of that passage. For example, "Do all things without murmurings and disputings" (Phil. 2:14). Can it be done? Note that the verse is not in Galatians but in Philippians, and Philippians is on the other side

of Ephesians. If one has spiritually gone through Ephesians into Philippians, he may possess all that he finds in Philippians.

It is well to note that, while these epistles were, in the first place, special messages to special churches, yet they later came to form parts of one Book which is God's revelation to man. Therefore, speaking in general, we see in the order in which these church epistles are placed a marvelous progression of teaching and a beautiful development in Christian life from beginning to end.

Ephesians and Colossians

Ephesians and Colossians are, to some extent, companion pieces, and a closer connection exists between them than between any other two of Paul's epistles. They were written by the same author, at about the same time, from the same place, under the same circumstances, upon the same general subject, and were probably sent by the same messenger (Eph. 6:21; Col. 4:7). The points of resemblance are more marked here than anywhere else. Yet the dissimilarities, the new matter in each epistle, are numerous, the general subject is not approached from the same standpoint, and it is impossible to believe that Ephesians is merely an expansion of Colossians or that Colossians is a condensation of Ephesians. They are independent epistles, rather supplementary as far as teaching is concerned. The purpose in writing differs in the two epistles. Error had invaded, or at least was threatening, the Colossian church; false teachers were spreading Judaism, Gnosticism, ascetic practices, and the like, and Paul seeks to warn the church and to show the nature, superiority, and sufficiency of Christ against these forms of false philosophy; hence the Epistle is largely Christological. The Ephesian church seems to have been quite free from error at that time, and the emphasis is laid upon the unity of the church with Christ and with one another; their growth into Him, and certain practical problems of church and home life.

There are six passages which are the same, verbatim, or nearly so, in both epistles: Eph. 1:2 and Col. 1:2; Eph. 1:7 and Col. 1:14; Eph. 1:10 and Col. 1:20; Eph. 3:2 and Col. 1:25; Eph. 5:19 and Col. 3:16; Eph. 6:22 and Col. 4:8. In these passages the words, the ideas, and to a large extent the setting, that

is, the thought preceding or following, or both, are practically the same.

There are four passages of greater or less length, which have words and thoughts in common: (1) Eph. 1:19-2:5 and Col. 2:12, 13. Here the believing and the working of His mighty power in raising Christ from the dead (Eph. 1:19, 20) has its parallel in "faith in the working of God, who raised him from the dead" (Col. 2:12); while Eph. 2:5 has its parallel, Col. 2:13. The intervening matter in Ephesians explains and illustrates the power of God at the one end and man's sinful state by nature at the other. (2) Eph. 4:2-4 and Col. 3:12-15 have several words and thoughts in common. (3) Likewise Eph. 4:22-25 and Col. 3:8-10. (4) Eph. 6:1-9 and Col. 3:20-4:1 cover the same ground in dealing with children, fathers, servants, and masters, each supplementing the other with some additional matter.

There are many other passages containing the same or similar words or thoughts, or both, usually, but not always, in the same connection: Eph. 1:15, 16 and Col. 1:3, 4; Eph. 1:9 and Col. 1:26, 27; Eph. 1:21 and Col. 1:16; Eph. 1:22 and Col. 1:18; Eph. 2:15, 16, and Col. 1:20; 2:14; Eph. 3:2-7 and Col. 1:25-28; Eph. 4:32 and Col. 3:12; Eph. 5:6-8 and Col. 3:6-8; Eph. 5:16 and Col. 4:5; Eph. 5:20 and Col. 3:17; Eph. 5:22 and Col. 3:18; Eph. 5:25 and Col. 3:19; Eph. 6:18-20 and Col. 4:2-4.

The following excellent table of the chief doctrinal parallels is copied from Moule's Ephesians (Cambridge Bible series), repeated in his Colossians (same series):

1. Christ the Head of the Church (Eph. 1:22; 4:15; 5:23 and Col. 1:18; 2:19). This view of the Lord's position and function is practically confined to these epistles.
2. Christ supreme over angelic powers (Eph. 1:21 and Col. 2:10).
3. The Church Christ's Body (Eph. 1:23; 4:12; 5:23, 30, etc., and Col. 1:18, 24).
4. The articulation and nourishment of the body (Eph. 4:16 and Col. 2:19). The imagery is peculiar to these epistles.
5. Growth of the Body (Eph. 4:16 and Col. 2:19).
6. The Body one (Eph. 2:16; 4:4 and Col. 3:15).

7. Christians once dead in sins (Eph. 2: 1, 5 and Col. 2: 13).
8. Once alienated from God and grace (Eph. 2: 12; 4: 18 and Col. 2: 21). The Greek verb is confined to these epistles.
9. Once in darkness (Eph. 4: 18; 5: 8 and Col. 1: 13).
10. Now risen with Christ (Eph. 2: 6 and Col. 2: 12; 3: 1). The Greek verb is confined to these epistles.
11. Made alive with Christ (Eph. 2: 5 and Col. 2: 13). The Greek verb is confined to these epistles.
12. Reconciled through the Death of Christ (Eph. 2: 13-16 and Col. 1: 20, 21). The Greek verb is confined to these epistles.
13. Redeemed, in the sense of pardon of sin, in Christ (Eph. 1: 7 and Col. 1: 14). The exact phrase is peculiar to these epistles.
14. In the light (Eph. 5: 8, 9 and Col. 1: 12).
15. Rooted in Christ (Eph. 3: 17 and Col. 2: 7). The Greek verb is confined to these epistles.
16. Built up as a structure (Eph. 2: 20 and Col. 2: 7).
17. On a foundation (Eph. 3: 17 and Col. 1: 23).
18. Spiritually filled (Eph. 1: 23; 3: 19; 5: 18 and Col. 1: 9; 2: 10).
19. The Fulness (Eph. 1: 23; 3: 19 and Col. 1: 19; 2: 9).
20. The Old Man and the New Man (Eph. 4: 22-24 and Col. 3: 9, 10).
21. Similar classes of sins reproved (Eph. 4: 2, 3 and Col. 3: 12-14; Eph. 4: 25; 5: 5 and Col. 3: 5-8).
22. The wrath of God coming (Eph. 5: 6 and Col. 3: 6).
23. The duties of home enforced, in the same order and similar words (Eph. 5: 22-6: 9 and Col. 3: 18-4: 1).
24. The Walk of sin (Eph. 2: 2; 4: 17 and Col. 3: 7).
25. The Walk of holiness (Eph. 2: 10; 4: 1; 5: 2, 8, 15 and Col. 1: 10; 2: 6; 4: 5).
26. Redemption of opportunity (Eph. 5: 16 and Col. 4: 5). The phrase is peculiar to these epistles.
27. Spiritual songs (Eph. 5: 19 and Col. 3: 16). This precept is peculiar to these epistles.
28. Prayer and intercession (Eph. 6: 18 and Col. 4: 2).
29. The Mystery revealed (Eph. 1: 9; 3: 3, 4, 9; 6: 19 and Col. 1: 26, 27; 2: 2; 4: 3).

30. Riches (Eph. 1: 7, 18; 2: 7; 3: 8, 16 and Col. 1: 27; 2: 2).

31. Ages and generations (Eph. 3: 21 and Col. 1: 26). "Generation" occurs, in St. Paul, only in these epistles and in Philip-
pians.

32. The word of truth (Eph. 1: 13 and Col. 1: 5).

33. Character and commission of Tychicus (Eph. 6: 21 and Col. 4: 7).

TO THE EPHESIANS

A LITERAL TRANSLATION

(Read the Epistle through, as a letter, without regard to the chapter and verse divisions.)

1. 1. Paul, an apostle of Christ Jesus, through the will of God, to the saints who are in Ephesus, and to the faithful in Christ Jesus: 2. Grace to you and peace from God our Father and the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, the one who blessed us with every spiritual blessing in the heavens in Christ, 4. even as He picked us out for Himself in Him before the foundation of the world, that we should be holy and without blemish before the face of Him in love; 5. having fore-ordained us unto a son-placing through Jesus Christ unto Him, according to the good pleasure of His will, 6. unto the praise of the glory of His grace, with which he graced us in the One-Having-Been-Loved, 7. in whom we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, 8. of which He had abundance unto us in all wisdom and understanding; 9. having made known to us the mystery of His will, according to His good pleasure which He purposed in Him, 10. unto a stewardship of the fulness of the seasons to head up for Himself all things in Christ, the things upon the heavens and the things upon the earth, in Him 11. in whom we were made an inheritance, having been foreordained according to the purpose of the One inworking all things according to the counsel of His will; 12, unto the purpose that we, the ones having hoped

beforehand in Christ, should be unto the praise of His glory; 13. in whom ye also, having heard the word of truth, the gospel of your salvation; in whom ye also, having believed, were sealed with the Holy Spirit of Promise, 14. who is the earnest of our inheritance unto the redemption of His own possession, unto the praise of His glory.

15. Because of this I also, having heard of the faith according to you in the Lord Jesus and the love which is unto all the saints, 16. cease not giving thanks for you, making (for myself) mention upon my prayers, 17. in order that the God of our Lord Jesus Christ, the Father of Glory, may give to you the Spirit of Wisdom and Revelation in the full-knowledge of Him, 18. the eyes of your heart having been enlightened, unto the purpose that ye may know what is the hope of His calling, what is the riches of the glory of His inheritance in the saints, 19. and what is the surpassing greatness of His power unto us, the believing ones, according to the inworking of the strength of His might, 20. which He has inworked in Christ when He raised Him out from the dead ones and made Him sit down at His right hand in the heavenlies 21. far above every principality and authority and power and lordship and every name that is named, not only in this age, but also in the about-to-be age; 22. and He put all things in subjection under His feet, and gave Him as Head over all things to the church, 23. which is of such a nature as to be His body, the fulness of the One filling for Himself all things in all.

2. 1. And you He made alive, when ye were dead by means of your trespasses and sins, 2. in which ye formerly walked according to the age of this world, according to the ruler of the authority of the air, of the spirit who now inworks in the sons of disobedience; 3. among whom also we all formerly behaved ourselves in the lusts of our flesh, doing the wills of the flesh and of the thoughts, and we were by nature children of wrath, as also the rest; 4. but God, being rich in mercy, because of His great love with which He loved us, 5. even us, when we were dead by means of the trespasses, He made alive together with Christ (because of grace ye have been saved), 6. and raised us up with Him and made us sit down with Him in the heavenlies in Christ Jesus; 7. in order that

in the ages coming upon us He might show forth the surpassing riches of His grace in kindness upon us in Christ Jesus; 8. for because of this grace ye have been saved through faith, and this not out of you, the gift of God; 9. not out of works, in order that not any one should glory. 10. For we are His product, having been created in Christ Jesus for good works which God prepared beforehand in order that we might walk in them.

11. Wherefore remember ye that formerly ye were Gentiles (heathen) in the flesh, the ones who are called "uncircumcision" by the circumcision, so-called, in the flesh, made by hands; 12. that at that definite time ye were without Christ, having been alienated from the commonwealth of Israel and strangers from the covenants of promise, not having hope, and without God in the world. 13. But now, in Christ Jesus, ye who formerly were far off have been created nigh in the blood of Christ. 14. For He Himself is our peace, the One who made both (systems) one (system) and broke down the partition wall of the enclosure, the enmity, in His flesh, 15. having brought to nought the law of commandments expressed in ordinances, in order that He might create, in Him, the two into one new man, thus making peace; 16. and might completely reconcile both (people) in one body to God through the cross, having slain the enmity in it; 17. and having come, He announced-as-glad-tidings peace to you, the far off ones, and peace to the nigh ones; 18. because through Him we both have access in one Spirit to the Father. 19. So then ye are no longer foreigners and neighbors, but ye are fellow-citizens with the saints and belonging to the household of God, 20. having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; 21. in whom every part of the building, being closely joined together, is growing into a holy temple in the Lord; 22. in whom ye also are being builded together into a settled dwelling-place of God in the Spirit.

3. 1. For this cause I Paul, the prisoner of Jesus Christ in behalf of you Gentiles,—if so be that ye heard of the stewardship of that grace of God which was given to me unto you; 3. that according to revelation the mystery was made known to me, even as I wrote before in brief, 4. to which ye, reading, are able to perceive my

understanding in the mystery of Christ; 5. which in other generations was not made known to the sons of men as it has now been revealed to His holy apostles and prophets in the Spirit: 6. the Gentiles to be fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the gospel, 7. of which I was created a minister, according to the gift of that grace which was given to me according to the inworking of His power; 8. To me, the less-than-the-least of all saints this grace was given, to announce-as-glad-tidings to the Gentiles the untraceable riches of Christ, 9. and to enlighten all men as to what is the stewardship of the mystery which has been hidden from the ages in God who created all things; 10. in order that now to the principalities and the authorities in the heavenlies might be made known, through the church, the much-variegated wisdom of God, 11. according to the purpose of the ages which He made in Christ Jesus our Lord; 12. in whom we have boldness and access in confidence through the faith in Him. 13. Wherefore I ask for myself (for my sake) that ye faint not in my tribulations in behalf of you, which (single tribulation) is of such nature as to be your glory.

14. For this cause I bow my knees to the Father (of our Lord Jesus Christ), 15. out of whom the whole family in the heavens and upon the earth is named, 16. in order that He might give to you, according to the riches of His glory, to be made strong by means of power through His Spirit into the man within; 17. that Christ may dwell down (settle down), through faith, in your hearts; 18. in order that ye, having been rooted and grounded in love, may be mighty to comprehend, with all the saints, what is the breadth and length and depth and height, 19. and to know the surpassing-knowledge love of Christ, in order that ye might be filled unto all the fulness of God.

20. Now to Him who is powerful to do above-the-excess-of-abundance above all things which we ask for ourselves or think, according to the power which is inworking in us; 21. to Him be the glory in the church, in Christ Jesus, unto all generations of the age of the ages. Amen.

4. 1. I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling in which ye were called, 2. with all lowliness of mind and meekness, with long-suffering, forbearing one another in love; 3. giving diligence to preserve the oneness of the Spirit in the bond of peace. 4. One body and one Spirit, even as also ye were called in one hope of your calling; 5. one Lord, one faith, one baptism, 6. one God and Father of all, who is upon all and through all and in all. 7. But to each one of us grace was given according to the measure of the gift of Christ. 8. Wherefore He saith, "Having ascended into the height He took captive captivity and gave gifts to men." 9. (Now as to the fact that He ascended, what is it if not that He also (first) descended into the lower parts, the earth? 10. He Himself who descended is also the One who ascended far above all the heavens, in order that He might fill all things.) 11. And He Himself gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; 12. with a view to the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; 13. until we all arrive unto the oneness of the faith and of the full knowledge of the Son of God, unto a full-grown man, unto the measure of the maturity of the fulness of Christ; 14. in order that we may be no longer infants, tossed by the waves and driven about by every wind of doctrine, by the deception of men, in craftiness, with a view to the wiles of error; 15. but maintaining the truth in love, may grow up, in respect to all things, into Him who is the Head, Christ; 16. out of whom all the body, being fitly framed together and knit together through every contact with the supply according to the inworking in the measure of each one part, makes for itself the increase of the body unto the building up of itself in love.

17. This, therefore, I say and call to witness in the Lord, that ye no longer walk even as also the Gentiles walk, in the emptiness of their mind, 18, having been darkened in their thought, having been alienated from the life of God because of the ignorance that is in them because of the blindness of their heart; 19. who are such as, having become insensible to feeling, gave themselves over to lasciviousness, unto working of all uncleanness in greediness. 20. But ye did not so learn Christ, 21. if so be that ye heard Him, and were taught in Him, even as truth is in Jesus: 22. that ye

put away from you, as concerning your former manner of life, the old man, which is corrupt according to the lusts of deceit; 23. and that ye be being renewed in the spirit of your mind, 24. and that ye put on yourselves the new man which, according to God, was created in righteousness and sanctity of the truth.

25. Wherefore, having put away falsehood, speak ye truth each one with his neighbor, for we are members one of another. 26. Be ye angry and sin ye not; let not the sun go down upon your provocation; 27. nor indeed give ye place to the devil. 28. Let the one stealing steal no longer, but rather let him labor to weariness, working with his own hands the good thing, in order that he may have to share with the one having need. 29. Let not any corrupt word go forth out of your mouth, but if there be any good word, let it go forth unto the building up of the need, in order that it may give grace to them who hear. 30. And be ye not grieving the Holy Spirit of God, in whom ye were sealed unto the day of redemption. 31. Let all bitterness, and wrath, and anger, and clamor, and reviling be taken away from you, with all malice; 32. and be created kind unto one another, tenderhearted, forgiving each other, even as God in Christ forgave you.

5. 1. Be ye created, therefore, imitators of God as beloved children; 2. and walk ye in love, even as also Christ loved you and gave Himself up in behalf of us an offering and a sacrifice to God unto an odor of fragrance.

3. But fornication, and all uncleanness, or covetousness, let it not even be named among you, even as is becoming to saints; 4. and shameful conduct, and foolish talking or low jesting, which are not befitting, but rather giving of thanks. 5. For knowing ye know this, that every fornicator or unclean person or covetous man, who is an idolater, has not an inheritance in the kingdom of Christ and of God. 6. Let not even one deceive you with empty words, for because of these things comes the wrath of God upon the sons of disobedience. 7. Do not, therefore, be created fellow-partakers with them; 8. for ye were formerly darkness, but now light in the Lord; walk ye as children of light 9. (for the fruit of light is in all goodness and righteousness and truth); 10. proving what is well-pleasing to the Lord; 11. and have no fellowship

with the unfruitful works of darkness, but rather even reprove them; 12. for the things which are done in secret by them it is disgraceful even to mention. 13. But all things, being reproved, are made manifest by the light, for every thing that is made manifest is light. 14. Wherefore he saith, "Awake, sleeping one, stand up out of the dead ones, and Christ shall shine upon thee."

15. See, therefore, how carefully ye walk, not as unwise but as wise; 16. buying up for yourselves the opportunity, because the days are evil. 17. On account of this, do not become senseless, but understand ye what the will of the Lord is. 18. And do not become drunk with wine, in which is dissoluteness, but be filled with the Spirit; 19. Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; 20. giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; 21. subjecting yourselves to one another in the fear of Christ.

22. Wives, be in subjection to your own husbands, as to the Lord. 23. For a husband is the head of his wife as also Christ is head of the church, Himself the Saviour of the body. 24. But as the church is in subjection to Christ, so also the wives to their husbands in every thing. 25. Husbands, love ye your wives, even as also Christ loved the church and gave Himself up for it; 26. in order that He might sanctify it, having cleansed it by means of the washing of water with the Word, 27. in order that He might present to Himself the church glorious, not having spot or wrinkle or any thing of such kind, but in order that it may be holy and without blemish. 28. So also ought the husbands to love their own wives as their own bodies. He who loves his own wife loves himself. 29. For not even one ever hated his own flesh, but nourishes and cherishes it, even as also Christ the church; 30. because we are members of His body (out of His flesh and out of His bones). 31. Because of this a man shall forsake his father and mother and shall be joined closely to his wife, and the two shall be unto one flesh. 32. The mystery is great, but I am speaking with reference to (as unto) Christ and to the church. 33. Nevertheless, ye also, each one by one, let him so love his own wife as himself, and the wife let her see that she fear her husband.

6. 1. Children, obey ye your parents in the Lord, for this is right. 2. Honor thou thy father and mother, for such is the first commandment with promise, 3. in order that it may become (be created) well for thee and thou shalt be long-timed upon the earth. 4. And fathers, provoke ye not your children to wrath, but nurture them in the instruction and admonition of the Lord. 5. Servants, obey ye your according-to-the-flesh masters, with fear and trembling, in singleness of your heart, as (ye obey) Christ; 6. not according to eyeservice, as men-pleasers, but as servants of Christ, doing the will of God out of the soul; 7. with good will doing service as to the Lord and not to men; 8. knowing that if each one shall do anything good, this shall he receive again from the Lord, whether he be a servant or a free man. 9. And masters, be ye doing the same things to them, giving up threatening; knowing that the Lord of them and of you is in the heavens, and respect of persons is not with Him.

10. For the rest, (my brethren), be ye made powerful in the Lord and in the strength of His might. 11. Put ye on yourselves the complete armor of God to the end that ye may be able to stand against the wiles of the devil. 12. For our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenlies. 13. Because of this, take ye up the complete armor of God, in order that ye may be able to withstand in the evil day, and, having accomplished every thing completely, to stand. 14. Stand ye, therefore, having girded yourselves, as to your loins, with truth, and having put on yourselves the breastplate of righteousness, 15. and having shod yourselves, as to your feet, with the preparedness of the gospel of peace; 16. Upon all (in addition to all) having taken up the shield of faith by means of which ye shall be able to quench all the darts of the evil one which have been set on fire. 17. And receive the helmet of salvation, and the sword of the Spirit which is the Word of God. 18. Through all prayer and entreaty, praying in every season in the Spirit, and watching unto it in all perseverance and entreaty concerning all saints, 19. and in behalf of me, in order that to me speech might be given in the opening of my mouth, to make known in boldness the mystery of the gospel, 20. in

behalf of which I am an ambassador in a chain, in order that in it I may speak boldly, as it is necessary for me to speak.

21. Moreover, in order that ye also may know the things relating to me, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things; 22. whom I sent to you unto (for) this very thing, in order that ye may know the things concerning us and in order that he may comfort your hearts.

23. Peace to the brethren, and love with faith from God the Father and the Lord Jesus Christ. 24. Grace with all them who love our Lord Jesus Christ in incorruptibility.

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GENERAL OUTLINES

One

- I. Part I. Doctrinal (Chapters 1-3).
- II. Part II. Practical (Chapters 4-6).

Two

- I. Introduction (1: 1-3).
- II. Body (1: 4-6: 20).
 - 1. Doctrinal (1: 4-3: 21).
 - 2. Practical (4-6: 20).
- III. Conclusion (6: 21-24).

Three

Corresponding to the general outline of the epistles to the seven churches, we may divide Ephesians, with reference to the Holy Spirit, as follows:

The Spirit-filled Life

- I. The Need (1: 1-5: 18, first part).
- II. The Command (5: 18, last part).
- III. The Results (5: 19-6: 24).

Four

The above outline, with some main divisions, would be as follows:

The Spirit-filled Life

- I. The Need (1: 1-5: 18).
 - 1. The Christian's present Position and Possessions in Christ (chap. 1).
 - (1) Introduction (vs. 1-3).
 - (2) Ten things that he is saved for and chosen to be (vs. 4-23).
 - (3) The need of the Spirit as Teacher, that he may see and know his position in Christ (vs. 15-23).

2. Contrast between the Christian's former Position in Sin and his present Position in Christ (chap. 2).

(1) Eighteen things which he has been saved from (vs. 1-3, 11-13).

(2) How he is saved (vs. 4-10).

(3) Seven more things that he is saved for and chosen to be (vs. 5-7, 10, 13-22).

3. The Christian's exalted Position in God's great Plan of Redemption (chap. 3).

(1) Ten more things which he is saved for and chosen to be (vs. 1-15, 17, 19, 21).

(2) The need of the Spirit as Power to be and to do what God expects of him as a saved person (vs. 14-21).

This ends the doctrinal part. It may be called the **Christian's Vocation**. In this part alone may be found no less than forty-five items, each one of which shows the need of the Spirit-filled life. The Spirit alone can make each point real in the practical, every-day life, and He has been provided for that very purpose (Gal. 3: 13, 14).

4. Practical Exhortation, based upon the Doctrinal part (4: 1-5: 18). The five "Walks."

(1) Walk worthily of your calling (4: 1-16). This includes the fruit of Light, Christian unity, gifts, ministry, growth, and consummation.

(2) Walk not as the Gentiles (nations) walk; the church and the world contrasted (4: 17-32). This includes the putting away of the "old man" with all that belongs to Him, the putting on of the "new man," and the results.

(3) Walk in love (5: 1, 2).

(4) Walk as children of light (5: 3-14). Separation from the sins of society. No fellowship with the unfruitful works of darkness.

(5) Walk circumspectly (5: 15-17). Understanding what the will of the Lord is.

Here again may be found many points, each of which shows the imperative need of the Spirit-filled life.

II. The Command (5: 18). "Be filled with the Spirit."

III. The Results (5: 19-6: 24).

1. Spiritual conversation and mutual help (5: 19).
2. Singing from the heart unto the Lord (5: 19).
3. Giving thanks always for all things (5: 20).
4. Submission one to another (5: 21).
5. The real Christian home (5: 22-6: 9). Submission and love in the home, with the love of Christ and the submission of the church to Him as the standard. This includes the attitude of wives to husbands, husbands to wives, children to parents, parents to children, servants to masters, masters to servants.
6. The Christian armor for victorious warfare (6: 10-17).
7. The Christian's weapons—The Word and prayer (6: 17, 18).
8. Intercessory prayer in the Spirit (6: 18-20).
9. Conclusion; Christian interest in one another (6: 21-24).

Five

By chapters. Two points in each chapter.

I. Doctrinal (chaps. 1-3). The Christian's Calling.

1. The Christian's Present Position and Possessions in Christ (chap. 1).

(1) Praise to God for the blessings of redemption (vs. 1-14).

(2) First prayer. The Spirit as Teacher—to know (vs. 15-23).

2. The Christian's Spiritual History (chap. 2).

(1) "Far off." Man's state by nature (vs. 1-3, 11-13).

(2) "Made nigh." The Plan of Redemption (vs. 4-10, 13-22).

3. The Christian's Place in God's Plan (chap. 3).

(1) The mystery of the church (vs. 1-13).

(2) Second prayer. The Spirit as Power—to be and to do (vs. 14-21).

II. Practical (chaps. 4-6). Walk Worthily of this Calling.**1. The Christian's Walk (chap. 4).**

(1) Walk worthily of His calling (vs. 1-16).

(2) Walk not as the Gentiles walk (vs. 17-32).

2. The Christian's Need (chap. 5).

(1) Separation from the world (vs. 1-17). Three
"walks."

(2) Filled with the Spirit and results (vs. 18-33).

3. The Christian's Victory (chap. 6).

(1) His household (vs. 1-9).

(2) His warfare, prayer, and fellowship (vs. 10-24).

Key Word: In the Heavenlies in Christ.

Key Verse: 1: 3.

PART I—DOCTRINAL



The Christian's Vocation

CHAPTER ONE

THE CHRISTIAN'S PRESENT POSITION AND POSSESSIONS IN CHRIST

I. Introduction (vs. 1-3).

1. The writer (v. 1). Paul.
2. The address (v. 1). To
 - (1) The saints who are in Ephesus.
 - (2) The faithful in Christ Jesus.
3. The salutation (vs. 2). (1) Grace and (2) peace from
 - (1) God our Father.
 - (2) The Lord Jesus Christ.
4. The doxology and key verse (v. 3).
 - (1) Praise to God. "Blessed be God."
 - (2) The Blessor: the God and Father of our Lord Jesus Christ.
 - (3) The act: bless.
 - (4) The time: past. "Blessed."
 - (5) The ones blessed: "us." The writer and the persons addressed.
 - (6) The character of the blessings: "spiritual."
 - (7) The fulness of the blessings: "all."
 - (8) The sphere of the blessings: "in the heavenlies."
 - (9) The position and security: "in Christ."

NOTES ON 1: 1-3

Introduction

Verse 1.—**The Writer.** "Paul an apostle of Jesus Christ" (see Introduction, page 15). The Greek word for "apostle" (apostolos) means one **sent forth** or **sent away**. The word "missionary" is from a corresponding Latin word meaning one **sent**. "Of Christ Jesus" is genitive case, and may indicate either possession or source. Both are true. Christ possesses the apostle, and He, being the Sent One (John 3: 17, 34; 6: 29, 38-40; 1 John 4: 9, 14) is the source of all true apostleship. "Through the will

of God." Back of it all is God's will; Paul was a divinely appointed apostle.

Verse 1.—**The Address.** Do not read a letter without first noting the address; it may not be yours. This letter is addressed "to the saints," and a "saint" is one who is "set apart for God to be exclusively His."¹ The same word is translated "holy" in verse 4. The blood of Jesus and the work of the Holy Spirit makes one a child of God by separating him from sin unto God. Every child of God is a separated person, a saint. "Who are in Ephesus" (see Introduction, pages 17-23). "And the faithful in Christ Jesus." This is another expression for the child of God. "Faithful in" means full of faith in, and he who is full of faith in Christ need not worry about being faithful to Him. Is this letter addressed to you?

Verse 2.—**The Salutation.** "Grace and peace from God our father and the Lord Jesus Christ." Two blessings from two persons. A letter from Father to His children. Father sends His grace and His peace; the risen Lord and Saviour says, "Send them mine, too." (Compare 6: 23, 24.) "My grace" (2 Cor. 12: 9); "my peace" (John 14: 27). Their grace and peace are abundant; if yours is not sufficient, take more. What is sent to you is yours, receive and appropriate; possess your possessions. Here is a strong proof of the deity of Christ; He is equal with the Father.

The word for "grace" (*charis*, from the root of which comes *chara*, joy, and *chairō*, rejoice) means favor and, with a few exceptions (such as in Luke 2: 40, 52; Acts 2: 47), the root idea is free favor, unmerited, undeserved favor. This is its primary definition practically everywhere, and it occurs more than 170 times in the New Testament (in a few places the reading is uncertain). This boundless, matchless, comprehensive word, revealing the very heart of the Gospel and of God and His love, has reference (1) To salvation and acceptance with God (1: 6-8; 2: 5, 8; Tit. 2: 11; and many others). This is the common use of the word, and in this sense it is the direct opposite of the works of the law or any other kind of works offered for salvation (Rom. 3: 19, 20, 24; 4: 4, 5; Gal. 5: 4); grace and works will not mix

¹ Thayer's New Testament Greek Lexicon.

(Rom. 11:5, 6). (2) To the Christian life, the results, or benefits, of salvation, what we have in the finished work of Christ, including blessings, gifts, power, and the privilege of service. Here the word is so rich in meaning and so varied in use that it almost defies what we might call secondary definition; remembering the primary underlying thought. (Compare its various uses in 2 Cor. 8 and 9, where the Greek word occurs ten times, including the word "thanks.") In the Christian life "grace" does not interfere at all with either works or obedience; it rather furnishes the unmerited privilege and the enabling power. Grace labors (1 Cor. 15:10). "Grace and peace" form the salutation of all Paul's epistles (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Phil. 1:2; etc., also 1 Pet. 1:2; 2 Pet. 1:2; 2 John 3; Rev. 1:4). "Grace" is the free and loving favor of the Father in all spiritual blessings; "peace" is the resulting harmony and tranquility of spirit and mind; grace is the source, peace the consummation.

Verse 3.—**The Doxology and Key Verse.** "Blessed be the God and Father of our Lord Jesus Christ." The adjective translated "blessed" (*eu-logētos*, from *eu-logēō*) occurs eight times, always with reference to God (Mark 14:61; Luke 1:68; Rom. 1:25; 11:5; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3). It means blessed, praised. "The One who hath blessed us." The word for "bless" (*eulogēō*) occurs 44 times, and means to praise, celebrate with praises, to invoke blessings upon, to bestow blessings upon, make happy. The Father is made happy when He can make us happy by giving, and He cannot give unless we receive and appropriate (Deut. 2:31). This verb is in the aorist tense, a past transaction, but the results are existing in the present, hence it is translated as a perfect, "hath blessed." "With every spiritual blessing." The word for "blessing" (*eulogia*) occurs 16 times, and is translated "fair speech" once (Rom. 16:18), "blessing" 11 times, "bounty" and "matter of bounty" (1 Cor. 9:5), and "bountifully" ("with blessings") twice (1 Cor. 9:6). It means (1) praise, (2) fair speeches, (3) an invocation of blessings, (4) a blessing, benefit. These blessings are "spiritual," that is, of the Spirit, belonging to or

pertaining to the Spirit. "In the heavenlies." This is the sphere of the blessings. The word "places," in italics, is supplied by the translators, and may be omitted. Paul is referring, here, not so much to heavenly places as to heavenly experiences and privileges. "In Christ," the position and security of the believer's blessings, our Source of Life, our Head, our Representative (1: 22, 23; Col. 1: 18; 3: 4; Heb. 7: 25; 9: 34). If we are in union with Him, and thus are "in Him," we **have** these blessings as our redemption rights. The Christian, being in the heavenlies spiritually (2: 6), has at his command all the blessings, or benefits, of the Spirit. They were his by right as soon as he received Christ as his Jesus (Saviour, Mat. 1: 21) and Lord (Master), having been purchased by Jesus on the cross. Scattered through the Word these "blessings" are named, but we do not comprehend what they are nor for whom they are, much less do we realize them in our lives, until the Holy Spirit is appropriated to show what they are and to make them real. This is a part of His work in the Christian (John 16: 14; 1 Cor. 2: 12). As in Joshua of the Old Testament, so in Ephesians of the New, the central thought is **Possess your Possessions**. First find out what they are; then possess them. This shows the need of the Spirit-filled life. God gives these blessings "in Christ," not apart from Him.

II. Our Position in Christ (vs. 4-23).

1. God's pleasure and purpose concerning the Christian (vs. 4-14).

(1) God's acts concerning "us" (vs. 4-13 or 3-13). What He did.

1. Blessed us (v. 3).
2. Chose us (v. 4).
3. Predestinated us (v. 5).
4. Made us accepted in the Beloved (v. 6). "Freely bestowed grace on us in the Beloved" (R. V.).
5. Abounded in grace toward us (v. 8).
6. Made known to us the mystery of His will (v. 9).

7. Made us His inheritance, or private possession (v. 11).
8. Predestinated us (v. 11).
9. Sealed us (v. 13).

Here are nine verbs which represent God's purposes and acts regarding "us." These are all in the past (aorist) tense, denoting a single act in definite past time with results reaching down to the present. The work was done in a time past, at the cross, and nothing has been nor can be added to it. The first six of the nine verbs are in the active voice with "us" as the object; the last three are in the passive voice with "us," changed to "we," as the subject. The meaning is the same in both cases. In verse 13, the person is changed from first to second.

(2) God's purposes in His acts (vs. 4-14). Why He did them.

Nearly every one of the eight points of this section has two sub-points showing God's purposes regarding the Christian, what we are saved for.

1. Chose us in Him before the foundation of the world (v. 4). That we should be
 - (1) Holy
 - (2) Without blame before Him in love.
 2. Predestinated (R. V. foreordained) us (vs. 5, 6).
 - (1) Unto the adoption as sons (a son-placing) through Jesus Christ unto Himself, **according to** the good pleasure of His will.
 - (2) Unto the praise of the glory of His grace.
 3. Made us accepted in the Beloved (vs. 6, 7). In whom
 - (1) We have redemption through His blood.
 - (2) We have forgiveness of sins (R. V. trespasses).
- All this is **according to** the riches of His grace.
4. Abounded in grace toward us (v. 8).
 - (1) In all wisdom.
 - (2) In all prudence.
 5. Made known to us the mystery of His will (vs. 9, 10).

(1) Unto a stewardship of the fulness of the seasons.

(2) To sum up all things in Christ; things (1) in the heavens, (2) on the earth.

All this is according to His good pleasure which He purposed in Him, Christ.

6. Made us His inheritance (v. 11).

7. Predestinated us (vs. 11, 12). According to the purpose of Him who inworks all things according to the counsel of His will. "Us" are those who had hoped beforehand in Christ.

(1) To be to the praise of His glory.

8. Sealed us (vs. 13, 14).

(1) The Sealer: God (compare 2 Cor. 1:21, 22).

(2) The sealed ones: You

1. Who heard (1) the Word of Truth, which is (2) the Gospel of your Salvation.

2. Who believed in Christ.

(3) The Seal: The Holy Spirit, who is

1. The Holy Spirit of Promise.

2. The Earnest of our Inheritance.

(4) The Time-end in view: unto the redemption of His own possession.

(5) The position and security: "in whom," Christ.

(6) The purpose: unto the praise of His glory.

NOTES ON 1:4-14

God's Pleasure and Purpose Concerning the Christian

Verse 4.—"Even as He chose us in Him." The word for "choose" (ek-legō) occurs 21 times, and always in the middle voice. It means to pick out, choose. In the middle voice it means to pick out for one's self. Although the thought of picking out from a number, taking some and leaving others, is in the composition of the word and may be implied in many if not practically all of the verses in which the word occurs,² yet the

² See Mark 13:20; Luke 6:13; 10:42; 19:7; John 6:70; 13:18; 15:16, 19; Acts 1:2, 24; 6:5; 13:17; 15:7, 22, 25; 1 Cor. 1:27, 28; Eph. 1:4; Jas. 2:5; Luke 9:35.

point that is emphasized here, as in Rom. 8:29, is not the selection but the purpose. If, however, the reader desires to emphasize the former let him remember that "whom He foreknew, He also predestinated" (Rom. 8:29; 1 Pet. 1:2). "Us." This little word is the key to the meaning and force of the chapter. It refers to the writer plus the persons addressed (v. 1), that is, to Christians only. The entire epistle is a family letter, from Father to His children. In it are messages for the unsaved, to be given to them by the Christian, but there are many things which concern the family only, and are not to be discussed outside. The beautiful doctrines of choice and predestination are for Christians only. God says nothing here concerning the unsaved; He does not say that He has or has not chosen him. Nor does He say that He has chosen anyone to be saved. He simply says that He has chosen "us," who are saved, to be holy and blameless in love. Chosen "in Him," in Christ, the Source of our redemption, the Head of the new creation and race. "Before the foundation of the world," "from the ages," from all eternity (3:9). Jesus the Redeemer was loved by the Father before the foundation of the world (John 17:24), and was the spotless Lamb foreordained before the foundation of the world (1 Pet. 1:19, 20). He was the Lamb slain from, and the Book of Life has existed from, the foundation of the world (Rev. 13:8; 17:8). (See also Heb. 4:3; 9:28.) Chosen in Him before the foundation of the world! What glorious news to Christians! "That we should be holy and without blemish before Him in love." This is the purpose of the choosing. The same two words describe the church on the great Presentation Day, "holy and without blemish" (5:26, 27). The word for "holy" (hagios) is the word for "saints" (v. 2), and from the same root come the words for sanctification, holiness, sanctify and sanctuary (see 5:26, note). For the meaning and use of "without blemish," see 5:26, note. The word for "before" (kat-en-opi-on, being down in sight) means down in the sight of, before the face of, before the presence of. There is a question among commentators, with an array of arguments on each side, as to whether "in love" modifies "holy and without blemish" or "having predestinated us" (v. 5). We decidedly prefer the former. How wonderful for one who has come into God's family to find

out that he was picked out in Christ by God for Himself (His own possession) before the foundation of the world, to be holy! The ultimate purpose of God's choice and Christ's work is sanctification, which is the work of the Holy Spirit (2 Thes. 2:13; 1 Pet. 1:2; Rom. 15:16; 1 Cor. 6:9-11), and to be without blemish before Him in love (Mat. 5:43-48; 1 John 4:16-21). This shows the need of the Spirit (Rom. 5:5; Gal. 5:22; Col. 1:8).

Verse 5.—“Having predestinated us.” “Having predestinated” is an aorist participle, giving the reason for the choice; having predestinated, He chose. The verb translated “predestinated,” R. V. “foreordained,” (pro-orizō) occurs six times (Acts 4:28; Rom. 8:29, 30; 1 Cor. 2:7; Eph. 1:5, 11), and is uniformly translated “foreordain” in the R. V. It means to **mark out the boundaries or limits beforehand, to define, appoint, or determine beforehand.** “Us” (see v. 4, note). “Unto a son-placing.” The word translated “adoption of children,” R. V. “adoption of sons” (huiiothesia, from huios, **son** and tithēmi, to **put or place**) occurs five times (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5). It does not mean **son-making**, but **son-placing**. Son-making is regeneration, to which this does not refer. Nor does it refer to that which is known in these days as “adoption,” by which one man takes the son of another man to be his son in position and privileges. This was practiced by the Romans, but was unknown to the Jews. We are, by the new birth, sons of God now, with all the spiritual rights and privileges of the present age, thus partaking of the Divine nature (2 Pet. 1:4). But son-placing has reference to our place and standing, and looks to the future as its culmination (Rom. 8:23). Christians have, now, the “Spirit of son-placing,” that is, the Holy Spirit as the pledge and earnest of it, but they are waiting for the event itself (Rom. 8:15, 23). This son-placing (“adoption,” so-called) is connected in time, with “the glory which shall be revealed in us,” “the manifestation of the sons of God” (Rom. 8:18, 19), “the glorious liberty of the children of God,” “the redemption of our body” (Rom. 8:21, 23), “the redemption of the purchased possession,” “the day of redemption” (Eph. 1:14; 4:30). The “redemption of our body” is the resurrection. Hence the son-placing will culminate when

Jesus comes and the saints are publicly manifested as children and heirs of God. "Majority," or "of age" is the thought. "Through Jesus Christ"; not "in," here, but "through," through His mediation that our son-placing may be realized. "Unto Himself," God the Father. "According to the good pleasure of His will." This is our Father's good pleasure and will concerning us.

Verse 6.—"Unto the praise of the glory of His grace." Christians are predestinated to be such monuments of the grace of God as to cause men to praise the glory of that grace, that is, the manifestation of the glory of that grace. They are also predestinated to be conformed to the image of His Son (Rom. 8:29). "In which (grace) He made us accepted in the Beloved." This may bear the thought, but it is rather a paraphrase than a translation. The R. V. has it, "which He freely bestowed on us in the Beloved." The Greek verb (*charitoō*, occurring only here and in Luke 1:28) is from the same root as the noun for "grace" (*charis*). It means to **grace** or to **give grace**. The word for "wherein" means **of which** (or **in which**, according to some manuscripts). The word for "the Beloved" is the perfect passive participle of the verb **love** (*agapaō*), "the One having been loved," Jesus, the "Beloved" of the Father (Mat. 3:17; 17:5; John 17:24). "Of which (grace) He gave us grace in the One having been loved."

Verse 7.—"In whom we have the redemption through His blood." In Jesus we now have the redemption, that is, the long prophesied, long expected, now accomplished redemption well known to every Christian (Luke 1:67-77; 1 Cor. 1:30). The word for "redemption" (*apolutrōsis*) occurs ten times, three times in Ephesians (1:7, 14; 4:30). It is from *apo*, **from** and *lutroō*, to set free by the payment of a ransom (*lutron*, Mat. 20:28; Mark 10:45), to **redeem**. The noun means **deliverance**, a setting free from something by the payment of a ransom, or by the receipt of a ransom which has been paid, **redemption**. Sometimes it means simply **release**, as in Heb. 11:35. "Through His blood" (see 2:13, note.) Redeemed by the blood of Christ (1 Pet. 1:18, 19; Acts 20:28; Rev. 5:9; Heb. 9:12; Col. 1:14). The blood represents life; Jesus gave His life (Lev. 17:11-

14; Gen. 9:4; Mat. 20:28). "The forgiveness of our trespasses." The word for "forgiveness" (aphesis from aphîemi, to send away) occurs 17 times. It is translated "deliverance" (R. V. "release") once (Luke 4:18), "liberty" once (Luke 4:18), "remission" nine times (R. V. 12 times, including Acts 5:31; 13:38; 26:18), "forgiveness" six times (Mark 3:29; Eph. 1:7; Col. 1:14, and the three in Acts; R. V. three times, omitting the three in Acts). It means a **sending away, release**, as from bondage, imprisonment, **remission** of sin's penalty, **forgiveness**. The word for "trespasses" (paraptōma) occurs 22 times, and the R. V. translates it "fall" twice (Rom. 11:11, 12) and "trespass" 20 times. The A. V. has "sin" three times (1:7; 2:5; Col. 2:13), "offense" seven times (Rom. 4:25; 5:15-20), "fault" twice (Gal. 6:1; Jas. 5:16; the last text has hamartia in the Revised Greek Text and the R. V.). The common and general word for "sin" is hamartia (used 174 times), but this is a special word which means a **falling beside, or by the side of**, a falling down when one should have stood up, a **misdeed, trespass**. It is as strong as hamartia, which means a **missing the mark or standard**, but the figure is different. "According to the riches of His grace." This epistle is saturated with grace, or undeserved bounty, and here we have riches of it. Redemption and remission not according to our deserts but according to the riches of His grace. If someone should think that his sin is too great for God's grace, how about riches of grace?

Verse 8.—"Of which (grace) He abounded unto us." The word for "abound" (perisseuō) means to **exceed a fixed number, go beyond the mark, have more than enough, abound, overflow**, and the like. It is the verb of abundance, occurring 39 times (the derivative nouns and adjectives occurring 51 times). Everything that Father has for His children He has in abundance. "Wherein" (A. V.) means **of which**, referring to "grace." "In all wisdom and prudence." These are the special forms in which God made His grace to abound unto us. The word for "prudence" (phronēsis, occurring here and in Luke 1:17) means **understanding**, a particular result or application of the larger, and more general term "wisdom" (sophia). **Wisdom** is the moral intelligence, spiritual insight into the real character of

things, especially in the knowledge of the Divine plan of salvation, formerly hidden but now revealed; while **understanding** is the practical use of wisdom and the product of wisdom. Verses 6-8 could read: "Unto the praise of the glory of His grace, of which (grace) He gave us grace (graced us) in the Beloved One, in whom we have the deliverance through His blood, the sending away of our trespasses according to the riches of His grace, of which (grace) he had more than enough toward us in all wisdom and understanding."³

Verse 9.—"Having made known to us the mystery of His will." This is the manner in which He made His grace to abound to us in all wisdom and discernment. The word *mystery* (*mustērion*, occurring 27 times), in the New Testament, means a truth which cannot be discovered except by revelation; a truth once hidden but now revealed; not one which cannot be unraveled nor understood (see 3:3, 4, 6, 9; 5:32; 6:19, notes). "According to His good pleasure." It was God's good pleasure to make known to the saints, through the Spirit to and through the apostles and prophets, the writers of the Word (3:3, 5), the mystery of His will in His great plan of redemption. Note this the third "according to." "Which" (good pleasure, choice, satisfaction, or desire) "He purposed in Him," His eternal Son, Jesus. The word translated "purposed" (*pro-tithēmi*) occurs three times, and is translated "set forth" (Rom. 3:25) and "purpose" (1:9; Rom. 1:13). It is in the middle voice, and means to **place something before one's self**. And that which one places before himself to do is his purpose.

Verse 10.—"Unto a stewardship of the fulness of the seasons, to sum up." The two special points of the mystery mentioned here, the two ends in view in the purpose of God, are (1) the stewardship, (2) the heading up; the one leading to the other. The word translated "age" (*aiōn*) is different in meaning from and must not be confused with the word translated "dispensation" (*oikonomia*). The former means a period of time, while the latter means **law of the house, house-management, administration**; also the office of a house-manager or steward, and

³ See the article "Grace" in *Christian Workers' Manual*, pages 139, 140.

is correctly translated "stewardship" in Luke 16:2-4.⁴ The thought is that Jesus is the true Steward over the church, the Father's spiritual house (Eph. 2:19), and that in the fulness of the seasons, when the under-stewards have finished their work and the House is completed and ready, the Steward will come and take possession. Then will grace burst forth into glory. "Fulness" (plêroma, see 1:23, note). "Seasons" (kairos, see 5:16, note). The "seasons," or "times" are definite and successive stages in the development of this plan. (Compare Heb. 3:1-6.) Two stewardships only are mentioned in the Scriptures: (1) the one given to Paul (1 Cor. 9:17; Eph. 3:2; Col. 1:25), the stewardship of the grace of God and of the mystery, which is the formation of Jews and Gentiles into one body, the church (3:2-9), and (2) the stewardship of the fulness of the seasons, which will begin when Jesus comes (1:10). The verb translated "gather together in one" (ana-kephalaioō, from ana, up, and kephalaioō, to bring under heads, sum up, summarize; see kephalē, head and kephalaion, the chief or main point, the sum total) occurs twice (here and Rom. 13:9, where it is translated, R. V., "is summed up"). It means to sum up, head up, bring to a head. It is in the middle voice here, and means to head up for Himself. "To sum up all things in Christ, the things in the heavens and the things upon the earth." God will sum up, or head up, all things, the totality of creation, both the things upon (epi) the heavens and the things upon (epi) the earth, every created thing as well as men. He will sum up all these things "in Christ," the risen Lord and Head (see v. 22; 4:15; 5:23; Col. 1:18-20). "In Him"

⁴ The Greek word *oikonomia* occurs no less than seven times. It is translated "stewardship" three times (Luke 16:2, 3, 4) and "dispensation" four times (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). It also occurs in the best manuscripts and in the R. V. in Eph. 3:9 ("dispensation" for "fellowship") and in 1 Tim. 1:4 ("dispensation" for "edifying"). In the R. V. it is translated "stewardship" in 1 Cor. 9:17 and in the margin of 3:2; Col. 1:25; 1 Tim. 1:4. In all these cases "stewardship" would be more correct and would make better sense. This is the abstract feminine noun. It is never used in the plural. The masculine, personal noun is *oikonon*, which occurs ten times. It is translated "steward" eight times (Luke 12:42; 16:1, 3, 8; 1 Cor. 4:1, 2; Titus 1:7; 1 Pet. 4:10), "chamberlain" (R. V. "treasurer") once (Rom. 16:23), and "governor" (R. V. "steward") once (Gal. 4:2).

Verse 11.—“In whom also we were made an inheritance,” literally, **in whom also we were chosen as God’s portion**, or private possession (see Deut. 9: 29; 32: 9). The first meaning of this verb is to **cast lots, choose by lot**. The lot fell upon the Christian as well as formerly upon believing Israel (Rom. 4: 13-16), and he also becomes “the Lord’s portion,” the “lot of His inheritance.” In Christ, Christians were assigned to God, the figure of the lot disappearing. We “having been predestinated,” or, who had been predestinated. Saints were predestinated to be His portion, His inheritance, as well as to be unto the praise of His glory. And this predestination (foreordination) was “according to the purpose” of God, “the One who inworks all things according to the counsel of His will.” The noun translated “purpose” (prothesis from pro-tithēmi, v. 9) occurs twelve times. It is translated “purpose” eight times (Acts 11: 23; 27: 13; Rom. 8: 28; 9: 11; Eph. 1: 11; 3: 11; 2 Tim. 1: 9; 3: 10), and, with the word for “bread” (artos) “show-bread” four times. What He places before Himself to do He “inworks” (a compound verb). He has an eternal purpose, which is effective in all particulars, according to the counsel, the intelligent deliberation, of His will. “For it is God who in-works in us both to will and to in-work in behalf of His good pleasure” (Phil. 2: 11).

Verse 12.—The second purpose of the predestination. “To the end that we, the ones who had hoped before in the Christ, should be unto the praise of His glory.” “We” is defined as “the ones having hoped before” (a perfect active participle from pro-elpizō, occurring only here) “in the Christ,” and the two chief theories as to their identification are: (1) Jewish believers, Old Testament saints who had the “Messianic Hope,” who hoped in the Christ, the Messiah, before He came the first time. According to this view, “ye” (verse 13) would refer either to Gentile Christians in general or to the Ephesian Christians (compare 2: 11-22). An added thought might be that Israel had cherished that hope before it was fulfilled and before it was imparted to the Gentile Christians. (2) Christians in general, who have the hope beforehand of His second coming (see 2 Thes. 1: 10). The contrasted “ye” would then refer to the Ephesian Christians primarily. The word translated “trusted” (elpizo, occurring 31 times) in the A. V. is

the common word for **hope**. Although translated "trust" 18 times in the A. V., yet in nearly or quite every instance the thought is **hope**, and it is so translated in the R. V. The word "hope" really includes **trust with confidence**, with the additional thought of expectation with earnest desire, confidence in a future event. It looks toward the future (Rom. 8: 24, 25). Christ Jesus was the hope before He came, is now our hope, is "laid up" for us in the heavens, and is our future hope (1 Tim. 1: 1; Col. 1: 5; Tit. 2: 13). Of the two theories just mentioned, Dr. Moule inclines to the second, although most writers, and the grammatical construction, seem to favor the first. In a sense, both are true; neither seems to be mutually exclusive. The word "before" stands also for anticipation, and strengthens the thought that back in the past of the purpose of God, He predestinated "us," who are saved, to be His own inheritance, not for our own benefit but that through us His glory might be praised (see Isaiah 43: 7, 21).

Verse 13.⁵—"In whom ye also." In Christ ye, the persons addressed, also; those who were formerly Gentiles in addition to those who were formerly Jews. "In whom ye also, having heard

⁵ In verse 13, there is no verb after the first "in whom also," and this has led to several suggestions as to the construction of the verse: (1) The A. V. supplies the verb "trusted" from verse 12. But this is only part of the verb, for the verb is "first trusted," or "trusted before." Moreover, the verb does not mean "trust," only in a greatly modified sense, but "hope," as the A. V. margin and the R. V. have it, and this word, "hoped before," would not be applicable to the Gentiles, at least unless the Second Coming is the supposed object of the hope. (2) Some would supply the verb "are"; that is, in Christ "in whom ye also are" (are a part, or are accepted, or even just are). But this does not fit the context, and is rather weak, at least unless a predicate noun or adjective is supplied. "To be in Christ" is one of Paul's vigorous phrases, and would hardly be left to be understood. (3) Some would supply "were made an inheritance" from the last indicative and the principal thought of the passage. The translation would then be, "In whom ye also, having heard . . . were made an inheritance, in whom ye also, having believed, were sealed," etc. This has much to commend it. (4) But probably the best solution is that offered in the Revised Version and accepted by many interpreters. Here no verb is supplied, and the second "in whom also" is a repetition of the first "in whom also," taking up the statement which has been interrupted by the completion of the first statement, "having heard the Word of truth, the Gospel of your salvation." The R. V. uses a dash here, which may or may not be necessary. This gives a good clear translation, with no break in the continuity of the thought. The general teaching of the passage is the same whichever translation is used.

... having believed, were sealed." "Having heard the Word of Truth, the gospel of your salvation." They heard the Word.

Paul had preached the Word in Ephesus (Acts 20: 17-21), and his message was "repentance unto (or into) God and faith into our Lord Jesus Christ." Two names of the Word: (1) the Word of Truth, the truthful Word and the message concerning Jesus who is the Truth (John 14:6; 17:17; 2 Tim. 2:15), (2) the Gospel, or glad tidings, of your salvation. "In whom, having also believed, ye were sealed." "In whom," in both cases, refers to Christ, in union with Christ they were sealed. The One who seals is God (2 Cor. 1:21, 22). "With the Holy Spirit of Promise." The Holy Spirit is the Seal, or the instrument in the sealing. His two names in this connection are: (1) The Spirit of Promise, the Holy One (emphatic form in the Greek). He was a part of the object and content of the Old Testament promise (Isa. 32:15; 44:3; Ezek. 36:26, 27; 39:29; Joel 2:28, 29; Zech. 12:10). He was the "Promise of the Father," given (Luke 11:13; 24:49; John 14:16, 17, 26; Acts 1:5; 2:33; Gal. 3:13, 14), and the promise of the Son (John 7:38, 39; 15:26; 16:7-14). (2) The Earnest of our Inheritance (see 2 Cor. 1:22; 5:5, where "of the Spirit" is appositional genitive). The seal signifies ownership (Deut. 32:34; 2 Tim. 2:19), control (Job 9:7), assurance (Job 14:17), safety (Isa. 29:11; Esth. 8:8, 10; Dan. 6:17), security (Mat. 27:66; Rev. 20:3), protection (Rev. 7:2-4; 9:4), privacy (Dan. 12:4, 9; Rev. 10:4), fitness for service (Mat. 3:16, 17 with John 6:27).

Verse 14.—"Who is the Earnest of our inheritance." Our inheritance is wonderful and extensive, reaching from the cross to the crown. We do not have it all yet, but we have the Holy Spirit as the earnest of it. The word *arrabone*, translated "earnest," means (1) Anything given from one party to another as a pledge that an agreement would be kept. When the agreement was fulfilled the pledge was returned. It is translated "pledge" in Gen. 38:17, 18, 20. (2) An earnest, a part of the price to be received or a part of the thing to be possessed, given in assurance that the full payment or the complete possession, as the case may be, will follow. The earnest "bound the bargain." It did not need to be large, although it might be, but it must be of the same kind as the

full payment. The word was also used for the betrothal gift of the bridegroom to the bride. The Spirit in regeneration is but the earnest of the Spirit-filled life, and the Spirit-filled life is but the earnest of coming blessing and glory. If the earnest is so great, what will the full possession be! God gave us the earnest of the Spirit, or the Spirit as earnest (2 Cor. 5:5). "This implies that He has placed Himself in the position of a debtor who has paid an instalment; and He is a debtor who is sure to pay the remainder in full."⁶ The Spirit is also the firstfruits (Rom. 8:23).

"Unto the redemption of His own possession." The first end of the sealing. For "redemption," see note on 1:7. The word for "purchased possession" (*peri-poiësis*) means a **making around, preserving, preservation**; also a **preserving of life, and an acquiring, obtaining**. It occurs five times, and is translated "obtaining" (1 Thes. 5:9; 2 Thes. 2:14), "peculiar" (R. V. "God's own possession," 1 Pet. 2:9), "saving" (Heb. 10:39), "purchased possession" (R. V. "God's own possession," Eph. 1:14). The verb (*peri-poiëō*) is translated "purchase" (R. V. margin "acquire," Acts 20:28), "purchase" (R. V. "gain," 1 Tim. 3:13), "preserve" (Luke 17:33). The word "purchase," in the sense of acquiring by the payment of a price, is not involved in the meaning of the word, although the context sometimes involves it, as in Acts 20:28. The fact that the noun means "one's own possession," inheritance, acquisition, here is undisputed, but the question as to whether "one's own" is God's own or our own is disputed. Abbott⁷ argues that when it refers to God the word or thought of "God's" or "His" is in the context, whereas here the context is speaking of the "earnest of our inheritance," and that we would expect that what follows the word "unto" would refer to the complete reception of it. Instead of this, the thought of God's possession entirely changes the figure, "so that, instead of receiving an inheritance, it is we that are the possession; a figure proper in its place, but here involving a confusion of thought which we can hardly attribute to St. Paul." So he translates "a complete redemption which will give possession"; an inheritance

⁶ Plummer on 2 Corinthians, The International Critical Commentary.

⁷ Ephesians and Colossians, International Critical Commentary, pages 23, 24.

which we are to possess. On the other hand, the thought of many teachers is that the R. V. is correct, that in this verse the two ideas are combined, and that the teaching is that all believers in Jesus, gathered from Jews and Gentiles, are a people over which God has acquired special rights, as **His own inheritance**. They are ransomed, redeemed, but are still in the world "exposed to rival claims and hostile assaults," waiting for their full and final measure of their redemption when the complete results of their ransom shall be effected and they shall be brought home in triumph. The Greek proposition **eis** means unto, the end in view, and includes **until**, an additional thought of the time-end in view. The great focus, or culmination point of redemption, for which we are saved and waiting, is given under the seven names mentioned in Rom. 8: 18, 19, 21, 23; Eph. 1: 14; 4: 30 (see note on verse 5). Here it is the redemption of the possession.—"Unto (eis) the praise of His glory," now and, fully and finally, in the great and glorious "day of redemption" (4: 30). This is the second end, or purpose, of the sealing, or the second phase of God's ultimate purpose in the sealing.

First Prayer: the Spirit as Teacher

2. Thanksgiving and Prayer (vs. 15-23). The Spirit as Teacher—to know.

(1) The reason (v. 15). "Wherefore."

(2) The thanksgiving, without ceasing (vs. 15, 16).

1. The cause. Having heard of their (1) faith in the Lord Jesus, (2) love unto all the saints.

(3) The prayer (vs. 16-23).

1. The address (v. 17). To God who is (1) the God of our Lord Jesus Christ, (2) the Father of Glory.

2. The petition (v. 17). That He might give the Spirit (1) of Wisdom, (2) of Revelation, in the full-knowledge of Him.

3. The Purpose, or object (vs. 18, 19). The eyes of your understanding (R. V. heart) having been enlightened, that ye may know three things:

(1) What is the hope of His **calling**.

(2) What is the riches of the glory of His **inheritance** in the saints.

(3) What is the exceeding greatness of His power unto us who believe.

4. The measure of the greatness of His power (vs. 20-23). It is **according to** the in-working of the strength of His might which He in-worked in Christ when He

(1) Raised Him from the dead.

(2) Seated Him at His right hand in the heavenlies, far above

1. All rule, or government.

2. All authority.

3. All power.

4. All dominion, or lordship.

5. Every name that is named (1) not only in this age (2) but also in the age to come.

(3) Put all this in subjection under His feet.

(4) Gave Him as Head over all things in the church, which is (1) His body, (2) His fulness. The fulness of Him who fills all in all.

NOTES ON 1:15-23

First Prayer: the Spirit as Teacher

Verse 15.—“Because of this I also.” The words translated “wherefore” mean **on account of this**, and refer to the preceding section. In order that the wonderful truths of God’s purpose and plan for the Christian and the Christian’s position in Christ may be seen and realized, he must have and appropriate the Holy Spirit as Teacher. Men speak to the head; the Spirit to the heart. One can read these marvelous messages again and again and see nothing but words until the Spirit is appropriated as Teacher (1 Cor. 2:12, 13).—“Having heard of the according-to-you faith in the Lord Jesus,” etc. Paul’s unceasing thanksgiving was caused by his having heard two things concerning these Ephesian Christians, (1) their faith in the Lord Jesus and (2) their love unto all the saints. What a cause for thanksgiving! The Greek for “your faith” here is “the faith **according to you**”; that is, the kind of

faith in the Lord Jesus that you have and exemplify. The object of the faith is the **Lord Jesus**. "And the love, the (love) unto all the saints." This includes the fact that everybody loved everyone else in that church. How rare! Note the order: first, faith in the Lord Jesus; second, love to all the saints. The first begets the second. Put first things first, and do not try to manufacture love (compare Col. 1:3-5, 8).

Verse 16.—"Cease not giving thanks because of you." Paul "ceased not" (1) giving thanks because of (literally over) them, (2) making (for himself) mention **upon** his prayers. He could not stop thanking God for them. "Making for myself mention (of you) upon my prayers." The participle **making** is in the middle voice, showing the action in behalf of the actor.—The saints were being carried continually into God's presence **upon** his prayers.

Verse 17.—"In order that the God of our Lord Jesus Christ, the Father of Glory." Two great names. God the Father is the one who hears and answers prayer, and this prayer is addressed to Him as the God of our Lord Jesus Christ and the Father of Glory, the Author and Giver of glory. "May give to you the Spirit of wisdom and revelation." The petition is that He may give to these Christians the Holy Spirit as their wisdom and their revelation in the full knowledge of Himself. It is not necessary to infer from this that He had not given to them the Spirit at all, but that they should appropriate Him definitely for these two things. He is the gift of the Father to His children (Luke 11:13). "Wisdom," here, is the capacity to receive spiritual truths in general, those which are beyond the grasp of the human mind; "revelation" (apokalupsis), the capacity to receive specially revealed truths in particular, such as the mysteries of redemption, and the like (v. 9; 3:3-6; 1 Cor. 2:9, 10; Rev. 1:1). "In the full knowledge of Him." The word for "knowledge" here is not **gnōsis** but **epignōsis**, which means **upon knowledge**, full knowledge, real, accurate, thorough knowledge, or the spiritual as opposed to the merely intellectual knowledge (see Col. 1:9, 10; Phil. 1:9; 1 Tim. 2:4). The end in view is to know God and the things of God ("of Him" being objective genitive) (John 17:3).

Verse 18.—“The eyes of your heart having been enlightened.”⁸ The purpose, or object, of this petition is that these saints might have their spiritual eyes, the eyes of their heart, opened that they might know the three things mentioned below (see Ps. 119:18; Mat. 13:15; Acts 26:18). **Heart**,⁹ in this and in many other passages, is not the physical organ but the “inner man” (3:16, 17), the center and seat of the spiritual life and the source of the affections, thoughts, will, desires, purposes, and the like.—“Unto the end that ye should know” three things: (1) “What is the hope of His **calling**,” that is, what hope the Christian has that the unsaved does not have; what hope he has in the fact that God has called him out of darkness into His marvelous light (1 Pet. 2:9). It is to know what there is in Christianity (see v. 3, note). (2) “What is the riches of the glory of His **inheritance** in the saints.” It is wonderful to know that God has an inheritance in us, more wonderful that it is His purpose to get glory out of His inheritance, and most wonderful that He will get riches of glory out of His inheritance. We cannot understand how this can be, but we believe it because He says so, and we rejoice (Ps. 33:12; Jer. 15:16). This shows emphatically the need of the Spirit-filled life.

Verse 19.—(3) “And what is the surpassing greatness of His **power** unto us, the believing ones.” The word translated “exceeding” (*hyper-ballō*) is from a verb from which our word **hyperbole** comes, and means to **throw beyond, overshoot the mark, excel**. The third thing that God wants us to see is how great is His power to accomplish His purposes in us. And this exceeding great power is at the command of everyone who will believe for it. If one’s eyes were opened to see the first and second points without the third, it would bring discouragement; but the

⁸ Although the meaning is clear, the construction is somewhat difficult. It is probably an example of an accusative absolute, which is exceedingly rare in the New Testament. This is doubted by many scholars, but it seems to be the simplest explanation. The phrase might be taken as in apposition with the word “Spirit.”

⁹ The word **kardia**, heart, is found in all the great uncial manuscripts, the versions, and the most of the Fathers, and is of decided authority; the word **dianoia**, understanding, used by the A. V. has the meager support of a few cursives and two Fathers.

third is at hand to make the others real. Note the three great words: calling, inheritance, power; let us, therefore, see, know, appropriate.

The measure of His power. Note the according to. "According to the in-working of the strength of His might which He in-worked in Christ." The series of words denoting the different kinds of power is impressive. The word "power" (*dunamis*), from which come dynamo and dynamite, means "**inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth**" (Thayer's Greek Lexicon). It is the power of God, and is the word used to designate that which Christians shall receive after the Holy Spirit shall come upon them (Acts 1: 8). God gives of His own power. The three words which close the verse are explanatory of "power" and show the power in action: "strength" (*kratos*) is that power manifested, coming into action (force); "might" (*ischus*) is power (especially physical power) as an endowment, the opposite of weakness, and "in-working" (*energeia*, **energy**) is the effect that it produces, power in action.¹⁰ The strength of His might is the strength that comes from His might.

Verse 20.—The measure and illustration of this exceeding great power is the **Resurrection and Extreme Exaltation and Authority of Christ**. "Which (in-working) He in-worked in Christ when He raised Him out from the dead ones (an out-resurrection), and made Him sit down at His right hand in the heavenlies." This is seen in the mighty work of God which He in-worked in Christ in the latter's (1) resurrection, (2) ascension, exaltation, and enthronement "in the heavenlies," (3) lordship, (4) headship. Jesus died as a man, and it required as much power to raise Him from the dead as to raise any other man. This power was God through the Spirit (1 Pet. 3: 18). And this same mighty power is for anyone who will believe and claim it (Eph. 3: 16-20; Acts 1: 8; 1 Pet. 1: 5; Micah 3: 8). Why not, then, live a

¹⁰ "Energeia, which in the N. T. is never used but of superhuman power whether Divine (3: 7; 4: 16; Col. 1: 29; 2: 12) or Satanic (2 Thes. 2: 9), denotes power as **efficiency, operative, energizing power**" (Expositor's Greek Testament: Ephesians, page 276).

victorious life? Then, too, Jesus died in the sinner's place, and His resurrection "out from the dead ones" shows the power of God to free from the penalty and the power of sin (Rom. 4:25; Heb. 1:3; 7:25). The enthronement at God's "right hand," the place of supreme power and authority (Ps. 110:1; Mat. 26:64; Luke 22:69), presupposes and includes His ascension and exaltation (Acts 2:33; Phil. 2:9, 10), and these, together with His lordship, show how completely He is victor over human and angelic powers, and especially over the power of the devil (Col. 2:15; 1 Pet. 3:22; Heb. 2:14, 15).

Verse 21.—The Extent of Christ's Lordship and Authority. "Far above every." The word for "far above" means **over or beyond the above**. The following five words are each in the singular number, with "every" expressed or understood (and "every" means "every particular kind that can be named"): "every principality, every authority, every power, every lordship, every name." These, at least in this passage, are exalted angelic hosts "in the heavenlies," yet He is far above them all. He is Creator of the lordships, principalities, and authorities (Col. 1:16); on the cross He despoiled principalities and authorities (Col. 2:14, 15); authorities and powers were made subject unto Him (1 Pet. 3:22); neither principalities nor powers (among other things) can separate the saint from the love of God in Christ (Rom. 8:38, 39); the church is now a monument of the manifold wisdom of God to the principalities and authorities in the heavenlies (Eph. 3:10); our wrestling is against principalities and authorities in the heavenlies (Eph. 6:12). Note the plurals in the above references. In all these verses the word for "principalities" may be equally well, or better, translated "governments." The Greek word is *archē*, the common word for "beginning" (John 1:1, 2, etc.), origin, the beginning of all things; then the first person or thing of a series, leader; then the first, or principal, place in affairs, **principality, rule, magistracy, government**. The R. V. has "rule" in 1:21 and "principality" in the other places.—The word translated "authority" (*exousia*, from *exesti*, it is lawful) means **authority**, the right which comes from authority, the **power** that comes from authority. It must be carefully distinguished from *dunamis* and the other words defined above (verse

19).¹¹—The word for “power” (*dunamis*) is defined above.¹²—The word for “dominion” is *kuriotēs*, from *kurios*, Lord. It occurs four times (1:21; Col. 1:16; Jude 8; 2 Pet. 2:10). Far above “every name that is named, not only in this age, but also in the coming age,” a tremendously sweeping statement, forming a grand climax. “Name” suggests honor, and it is added to the other words which signify power. Christ is not only supreme in rulership and authority, but He is crowned with glory and honor (Phil. 2:9-11; Heb. 2:9). God has many names before Him, whom He has honored for faithful service, in the past (compare Heb. 11), and during the present age; and the coming age will add more; but Christ’s name is and always will be far above them all. Two ages are mentioned here, “this age,” which is “the present evil age” (Gal. 1:4), and “the age which is to come.” The Word does not tell us, nor does anyone know, how many ages there are. There were ages before this, there is this age, the present, or “now” age, and there are ages to come, ages of ages (3:9, 11; Col. 1:26; Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 1 Tim. 6:17; Eph. 2:7; Gal. 1:5, R. V. margin). In

¹¹ The word *exousia* occurs 104 times in the New Testament. In the A. V. it is translated “power” 70 times, “authority” 29 times, “strength” once (Rev. 17:13), “liberty” (margin, “power”) once (1 Cor. 8:9), “right” twice (Heb. 13:10; Rev. 22:14), “jurisdiction” once (Luke 23:7). In the R. V. it is translated “authority” 58 times, “power” 33 times (with “authority” five times and “right” twice in the margin), “right” eleven times (with “authority” once in the margin), “liberty” (margin, “power”) once (1 Cor. 8:9), and “jurisdiction” once (Luke 23:7). That is, “authority” 58 times and something else 46 times. In the most of these 46 cases, “authority” would have fitted fully as well and sometimes better.

¹² The word *dunamis* occurs 120 times. In the A. V. it is translated “power” 77 times, “strength” seven times, “might” four times (1:21; 3:16; Col. 1:11; 2 Pet. 2:11), “mighty work” eleven times, “miracle” eight times, “mighty deed” once (2 Cor. 12:12), “wonderful work” once (Mat. 7:22), “worker of miracles” (margin, “power”) once (1 Cor. 12:29), “ability” once (Mat. 25:15), “mighty” twice (Rom. 15:19; 2 Thes. 1:7), “mightily” once (Col. 1:29), “abundance” (margin, “power”) once (Rev. 18:3), “violence” once (Heb. 11:34), “virtue” three times (Mark 5:30; Luke 6:19; 8:46), “meaning” once (1 Cor. 14:11). In the R. V. it is translated “power” 98 times, “mighty work” (margin, “power”) 13 times, “miracle” (margin, “power”) six times, “strength” once (Rev. 1:16), “ability” once (Mat. 25:15), “mightily” (margin, “in power”) once (Col. 1:29).

Heb. 9:26 we are told that Christ appeared as our Substitute and Sinbearer "at the consummation of the ages," which seems to mean that He was the antitype of all the preceding ages and that all those ages were focalized in the Cross. An "age" is a **period of time**, a time-world, in distinction from **kosmos**, a space world.¹³

Verse 22.—"And He put all things in subjection under His feet." A further explanation and illustration of Christ's exaltation and lordship. God put all things in subjection under Christ's feet (see 1 Cor. 15:27). The scene goes back to the eighth Psalm, where we see man as God made him and intended him to be (Ps. 8:4-8, note verse 6). This is quoted in Heb. 2:6-8, with the added contrast, man as sin and the fall made him, "But now we see not yet all things subjected to him." Man as sin made him governs nothing, except by the bit and bridle, hook and line, the shot gun, or some other manufactured forces. He cannot even govern himself. But "we see Jesus crowned" (Heb. 2:9). All things are under **His** feet, the place of subjection. And the "all things" are not merely the "all things" of creation (Ps. 8:6-

¹³ The Greek word translated "age" is **aiōn**, which comes from two words meaning **always existing**, or at least from the word meaning **always**. The first and original meaning was **always existing, forever**. Later this vast eternity was broken up into periods having more or less definite beginnings and endings, called "ages." This is the New Testament use of the word. Thirdly, the Gnostics of the first and second centuries used the word to designate a series of emanations from the true, supreme God, in a degenerating scale, down to a degraded emanation called the demiurge, or world-builder. This demiurge, they taught, was Jehovah, the God of the Hebrews, not the true God, because the true God could not create anything evil like the world and matter. They thought that matter was the source of all evil, and by this plan they thought they could save God from being the creator of evil. These emanations were also called æons and angels. They were called æons (1) because they were thought to partake of the eternal existence of God, and (2) because they were supposed to govern the various ages.

The word occurs 125 times in the New Testament. In the A. V. it is translated "age" twice (2:7; Col. 1:26), "course" once (2:2), "world" 31 times (omitting 6:12), and "eternal" twice (3:11; 1 Tim. 1:17). In the remaining 89 instances it is used in phrases meaning "for ever," "for ever and ever," and the like. In the R. V. the translation is practically the same, except that the word "age" appears in the text five times instead of twice (1 Cor. 10:11; Eph. 2:7; Col. 1:26; Heb. 6:5; 9:26). Twenty-eight times the word is translated "world" but in each instance "age" appears in the margin. It is quite generally admitted that the word "world" should not appear at all.

8), but also the "all things" of redemption, the things which the devil has brought in and from which we are redeemed and saved. The word for "put in subjection" is a military term meaning to **place in battle array under a general** (5: 21-24).—"And gave Him as Head over all things to the church." This exalted Christ as Head is the gift of God to the church. "All things" are the same as in the preceding clause, and He is Head "over all things" as victor and ruler.

Verse 23.—The church, "which is His body." The Greek word **ekklēsia** translated "church" occurs in the New Testament 114 times, and means **called out**. Three times it is translated "assembly," which in Greek history was an assembly of citizens called together by a crier into some public place for the transaction of business (Acts 19: 32, 39, 41). The English word "church" is derived from a Greek word (*kuriakos*) which means **belonging to the Lord**. The church is a company of people called out and separated from the world and belonging to the Lord; He is their Saviour, Head, and Lord. This calling is first mentioned in verse 18.—The word for "which" is not the simple relative (*hē*, pronounced **hay**) but a compound, the indefinite-relative (*hētis*), having a qualitative force, **of such a nature as**. The church is of such a nature as to be His body. Think of it! One with the Head; like the Head. We surely need power, outside of self, the power of the indwelling Holy Spirit, to make this real.—"His body." Christ is not only Head over all things to the church (v. 22), but He is also Head of the church (5: 23, 30). Christians belong to the body of Christ of which He is the Head (Col. 1: 18; 2: 19). The Head and the body are vitally joined (see note on 4: 15, 16); the Head protects and supplies the body, and every part of the body is necessary to the head, even as the head is necessary to every part of the body.—God has put all things in subjection under Christ's feet; Christ is the Head of His body; His body is the church, and Christians are the church; hence what is under the Head's feet is under the body's feet, our feet, as the spiritual body of Christ. There is, therefore, victory all along the line for the Christian who will see and take his position in Christ, submit to God, resist the devil (Jas. 4: 7), claim his redemption rights, and refuse to be defeated.—"The fulness of the One filling

for Himself all things in all." The word "fulness" (plēroma)¹⁴ was an important theological term in Paul's day and later. The false teachers, principally the Gnostics, of the day, believing that matter was essentially evil and that God could not be the Creator of it, invented a series of emanations or æons or angels, spanning the distance between God and the demiurge, or world-creator. These emanations, of which Christ was one, the highest one, were also called "the plēroma"; likewise each separate emanation was called a plēroma, and Christ was known as "the perfect beauty and the star of the plēroma." On the other hand, Paul writes to the Colossians that "it was the good pleasure of the Father that in Him (Christ) should all the fulness (plēroma) dwell"; and that "in Him (Christ) dwelleth all the fulness (plēroma) of the Godhead bodily," all the attributes, characteristics, and powers of Deity, all the completeness of the Divine nature; that all things were created through Him and for Him, and that "ye are made full (complete) in Him," that He is entirely sufficient without any outside aid which comes through false teaching (Col. 1:16, 19; 2:9, 10). Coming to Ephesians, he shows that this same Christ, the great "One who is filling for Himself¹⁵ all things" the entire

¹⁴ **The Plēroma.**—The word for "fulness" (plēroma) is derived from a verb (plēroō) which means (1) to fill, (2) to fulfil or complete; to fill an empty thing; to fulfil an unfulfilled promise; to complete an incomplete thing. The verb occurs 87 times, 23 times in the active voice, 64 in the passive, and once in the middle (1:23). The noun (plēroma) occurs 17 times, and is translated "fulness" 12 times, "fulfilment" once (Rom. 13:10), "full" (basketsful, fulness of baskets) twice (Mark 6:43; 8:20), "that which should fill up" twice (Mat. 9:16; Mark 2:21). The meaning "fulness" runs through the entire seventeen verses. It means (1) In the passive sense, **that which is (or has been) filled.** "In the New Testament, as that which is filled with the presence, power, agency, and riches of God and of Christ" (Thayer); 4:13; 3:19. (2) In the active sense, **that which fills or with which a thing is filled.** Fulness of baskets (Mark 6:43; 8:20); fulness, that by which a gap or rent is filled up (Mat. 9:16; Mark 2:21); fulness of the earth (1 Cor. 10:26). It also means **abundance** (John 1:16; Rom. 15:29; Col. 1:19; 2:9); full and completed number, complement (Rom. 11:12, 25); fulness, or completeness of time (1:10; Gal. 4:4); fulfilment (Rom. 13:10). It occurs five times in the gospels, four times in Romans, once each in 1 Corinthians and Galatians, four times in Ephesians, and twice in Colossians.

¹⁵ "Filling for Himself" is the translation of the present participle of the verb fill, in the middle voice, representing an action for **Himself.**

universe (1:23; 4:10), who, as Head of the universe, is entirely and eternally complete, having no need of any further "fulness," is, as **Head of the church**, which is His body, not complete. The church, as Christ's body, is also His fulness, complement, completeness. Using the human organism as a likeness of the spiritual organism of Christ and the church, what can the Head do without hands and feet and other members vitally united to the Head, partakers of the nature of the Head (2 Pet. 1:4), and fully yielded and obedient to the Head? Are you such? "All in all," the entire universe in every part. This shows His omnipresence; the majesty and greatness of the One who, as Head, is not complete without His body, the church. And if He fills all things, He must fill the church; hence we are not complete without Him. He is our fulness (Col. 1:19; 2:9, 10; Eph. 3:19); we are His fulness. How necessary the one to the other! Note the nine "alls" in verses 21-23, six expressed and three understood ("every," in English, is the singular of the plural "all").

Here are three more items in the list of things which the Christian is saved for and chosen to be: the church, Christ's body, His fulness.

Note the seven uses of "according to" in this chapter.

Our Calling

Ten things that we are saved for and chosen to be:

1. That we should be holy (1:4).
2. That we should be without blemish before Him in love (1:4).
3. Unto a son-placing (1:5, see note).
4. Unto the praise of the glory of His grace (1:6).
5. Unto the praise of His glory (1:12, 14).
6. God's own possession (1:14).
7. His inheritance, out of whom He is to get riches of glory (1:18).
8. The church, His called-out ones (1:22).
9. Christ's body (1:23).
10. His fulness, or completeness (1:23).

CHAPTER TWO

THE CHRISTIAN'S SPIRITUAL HISTORY

Regeneration

I. His Former Position in Sin (vs. 1-3, 11, 12).

1. Man's State by Nature (vs. 1-3). The Need of Regeneration.

(1) Spiritually dead (v. 1). Dead by means of

1. Trespasses.

2. Sins.

(2) Worldly (v. 2). Walked in sins according to the age of this world.

(3) Obedience to the Devil (v. 2). Walked in sins according to him who is the ruler

1. Of the authority of the air.

2. Of the spirit who now in-works in the sons of disobedience.

(4) A child (son) of disobedience (v. 2). "Among whom."

(5) Living in sinful pleasures (v. 3). Among whom (sons of disobedience) we all lived in the desires of the flesh.

(6) Doing fleshly desires (v. 3). Doing the will of the flesh.

(7) Evil thoughts (v. 3). Doing the will of the thoughts.

(8) Children of wrath—by nature (v. 3).

Here are eight things which are true of the natural man and which show the need of regeneration, eight things **from** which the Christian is saved, and the number may be expanded into nine by dividing the first point into two. Another general outline (to be filled in) would be as follows:

1. Spiritually dead (v. 1).

2. Physically and sinfully alive and lively (vs. 2, 3).

3. Result,

(1) Children of disobedience (v. 2).

(3) Children of wrath (v. 3).

NOTES ON 2:1-3

Former Position in Sin (vs. 1-3).

Verse 1.—“And you, being dead, **He made alive.**” “You” are the persons addressed, Christians. Paul has been telling them what they **are** and **have** in Christ; now he tells them what they **were** in sin; what they have been saved **from**. (1) They were “dead,” and when they were dead He (God) made them alive. No verb is expressed here, but “you” is in the accusative case, the object of a verb understood. This verb and its subject, “He made alive,” is supplied from verse 5, where it is used in the same connection. **Death**, in Scripture is never annihilation. It is the separation of a person from the purpose or use for which he was intended. This definition fits everywhere. The three kinds of death are (1) physical, the separation of the soul, or life, from the body (1 Cor. 15:21, 22; Heb. 9:27; Rom. 5:12); (2) spiritual, the separation of the spirit from God (2:1; 4:18; 1 Tim. 5:6; 1 John 5:12); (3) eternal, the eternal separation, or banishment, from God (2 Thes. 1:9; 1 Cor. 6:9, 10; Mat. 25:30, 41, 46). It is spiritual death that is mentioned here. These saints **were** (not **are**) active physically (walking, v. 2), but dead spiritually; living in pleasure; dead while they lived (1 Tim. 5:6). Spiritual death is a state in which real life in its proper sense, in goodness and purity, is entirely lacking, and a state which has no power, in itself, to develop that life. Dead matter has absolutely no tendency or power to generate life. Life, if it comes at all, must come from without. And there is a real analogy between physical and spiritual death.—“By means of your trespasses and sins.” The word translated “trespasses” is from a verb which means to **fall by the side of** or **from** (see 1:7, note) and “sins” from a verb which means to **miss the mark**. The R. V. has “through” instead of “in,” making “trespasses and sins” the cause of the state of spiritual death. The Greek uses the dative of means, **by means of** (or dative of cause). The sinner is dead in trespasses and sins, but that is not the statement here.

Verse 2.—“In which ye formerly walked.” The words translated “wherein” mean **in which** and refer grammatically to **sins**; really, to both trespasses and sins. While the unsaved are dead

to God and real life, yet they are alive and lively in sins, as is seen by the verb "walked," which implies life and action. The unregenerate walk in sins. In what do the regenerate walk? (see verse 10).—The adverb (*pote*) means once, formerly, at that time, before you were saved, but not now. It occurs four times in this chapter (verse 2, 3, 11, 13). "According to the age of this world." There are three Greek words translated "world" (1) *Aiōn*, which means an age, a period of time (Mat. 24:3; 2 Cor. 4:4; Gal. 1:4; Heb. 1:2; 9:26, and many others); (2) *Kosmos*, which means the physical world (Mat. 24:21; John 1:9, 10; 8:23; 12:25, 31; 16:11; 18:36; 1 Cor. 1:20; 1 John 2:15-17; 4:17; and many others); (3) *Oikoumenē*, which means the inhabited earth, referring to different parts of the earth, as indicated by the context (Mat. 24:14; Luke 2:1; 4:5; Acts 17:31; Rom. 10:18; Heb. 1:6; 2:5, and others). The first two are used in this verse, the first being well translated "course," a period of time marked off from the world history. This present age is an evil age (Gal. 1:4), Satan is the god of it (2 Cor. 4:4), the unsaved walk according to it (Eph. 2:2), and Christians are delivered from it (Gal. 1:4). There is nothing wrong with the *kosmos*, although the word seems to be used sometimes to indicate not only the physical world but also the world systems and the godless worldliness of the people of the world (John 15:18, 19; 1 John 2:15-17 and others).—"According to the ruler of the authority of the air." The unregenerate also walk in sins in obedience to the commands of the devil, who is the ruler of the authority of the air and of the spirits who now "in-work" in the sons of disobedience. Here is the real person with superhuman power. The word for "authority" is in the singular number, but is used in the collective sense. It is an evil, lawless, usurped authority of demons, over which the devil presides. The haunts and sphere of activity of these evil spirits are in the air, a region above the earth where the unregenerate have their spiritual abode, but below the "heavenlies" whither Jesus was raised and whither the saints have been raised, spiritually, with Him (1:20, 21; 2:6). The word "air" (*aēr*) occurs seven times (Acts 22:23; 1 Cor. 9:26; 14:9; Eph. 2:2; 1 Thes. 4:17; Rev. 9:2; 16:17). We can look down upon the devil

and rejoice that we have escaped his power. He still lords it over those below him, but they, too, may escape.—“The spirit who now is in-working in the sons of disobedience.” The word “spirit” is grammatically connected with the word “authority,” and since “authority” is collective, “spirit” is also collective and may be pluralized into **spirits**. They are now working in the sons (and daughters) of disobedience, making them so and striving to keep them so. They used to work in those who are now Christians.—Demons have personal characteristics, and are workers. The devil strives to deny his personality, but the Word abounds in proofs that he is a person. He does what only persons can do.—One of the names of the unsaved is “son of disobedience” (5: 6; Col. 3: 6). The Greek word for “disobedience” and “unbelief” is the same, and the two are vitally connected (see John 3: 36; Acts 17: 5; Rom. 11: 30-32; Heb. 3: 18; 4: 6, 11). People are not corrupt and immoral because of environment or of lack of education, but because they have bad hearts (Jer. 17: 9; Mark 7: 21-23), controlled by a personal devil who makes them antagonistic to the will of God.

Verse 3.—“Among whom also we all formerly behaved ourselves.” The person of the verb now changes and Paul includes himself. Among these sons of disobedience we all, in times past, lived in the lusts of the flesh. The old word “conversation” meant **manner of living**, and that is the thought of the Greek (*anastrephō*, which means to **live, live one’s life, behave one’s self**). “In the lusts of our flesh.” The word for “lusts” means desires, longings, often evil desires, as here. “Flesh” here is human nature as ruined by the Fall, the self-life. Doing the desires (Greek, **wills**) of the flesh and of the thoughts.” “Of the flesh” refers doubtless to the sensual passions and appetites; “of the mind” to the higher desires—those for beauty, knowledge, fame, power, and the like, for selfish and sinful purposes. The word for “mind” here is **dianoia** (as in 4: 18) and means “through the mind,” hence **thoughts, understanding, way of thinking and feeling**. It is in the plural here, and means thoughts, evil thoughts.—“And were by nature children of wrath.” Here is another name for the unsaved. They are children upon whom the wrath of God abides, because He, the eternal, holy God, has

an eternal hatred of sin (John 3: 36; Rom. 1: 18; Col. 3: 5, 6; 1 Thes. 1: 10; Rev. 6: 15-17).—"By nature," not by circumstances nor environment. The word is from a verb which means to **generate**.—"Even as others"—all the unregenerated.

Notice that all the verbs in this passage are in the past tense. The Ephesian Christians are being told not what they **are**, but what they **were**, or **used to be** before regeneration, and what regeneration saved them **from**. It also describes the state of the unregenerate as they have been and are today.

II. His Present Position in Grace (vs. 4-10).

1. The Secret of Salvation (v. 4). God, Who is

- (1) Rich in mercy, on account of His
- (2) Great (literally, **much**) love with which He loved us.

2. What Regeneration Does (vs. 5, 6). God

- (1) Made us alive with Christ.
- (2) Saved us by grace ("By grace ye have been saved").
- (3) Raised us up with Him.
- (4) Made us sit with Him in the heavenlies in Christ

Jesus.

3. The Purpose of Regeneration (v. 7). In order that in the ages to come He might show

- (1) The exceeding riches of His grace in
- (2) His kindness toward us in Christ Jesus.

4. How we are and are not saved (vs. 8, 9).

- (1) How we are saved.
 - 1. God's side—"By grace ye have been saved."
 - 2. Man's side—"Through faith."
 - 3. The gift of God.
- (2) How we are not saved.
 - 1. Not of you (plural).
 - 2. Not of works,—in order that not anyone should boast.

5. What Regeneration is (v. 10).

- (1) A work. We are His work (product).
- (2) A Creation. Having been created.
 - 1. Position. In Christ Jesus.
 - 2. Purpose. For good works.

Which (good works) God prepared beforehand in order that we might walk in them.

NOTES ON 2:4-10

Present Position in Grace (vs. 4-10)

Verse 4.—“**BUT GOD.**” The great contrast between the dark picture in verses 1-3 and the bright one in the verses following is to be noted in the adversative “but.” **GOD** comes to the rescue. Dead because of trespasses and sins—but God; walking according to the age of this world—but God; walking according to the prince of the power of the air—but God; living in the lusts of the flesh—but God; doing the desires of the flesh and of the mind—but God; were by nature children of wrath—but God. “Being rich in mercy.” He **has** wrath upon sin, but He is **rich** in mercy, or pity, compassion. The composition of the word “compassion” is to **suffer with**. The word used for “for” (dia with the accusative) here means **on account of**. “His great love with which He loved us” is the cause of His riches of mercy. The word for “great” is translated “abundant” in 1 Pet. 1:3. He loved the people with an everlasting love (Deut. 33:3; Jer. 31:3). The greatness of His love is shown by His loving men who are in the awful condition described in verses 1-3, and by giving His only begotten Son to die for the ungodly, sinners, enemies (John 3:16; 1 John 4:9, 10; Rom. 5:6-8, 10). “Us” refers to Christians, but the verb is in the past tense and shows why God provided salvation for the sinner instead of leaving him to suffer and perish.

Verse 5.—**Spiritual Resurrection**; the spiritually dead made alive (vs. 1, 5). “Even us, being dead by means of our trespasses, He made alive with Christ.” This connects with, and supplies the subject and predicate for verse 1. “He made alive” (the old English word “quicken”) or “made alive with.” Deliverance from spiritual death also includes deliverance from the results of spiritual death, eternal and, ultimately, physical death. It is also an illustration of the “exceeding great power” mentioned in 1:19-21.—Note the parenthetical expression, “by means of grace ye have been saved” to be explained later (v. 8).

Verse 6.—“And He raised us up with Him and made us sit down with Him ‘in the heavenlies’ in Christ Jesus.” The object of the three verbs “made alive,” “raised up,” and “made to sit down,” is “us who were dead in trespasses,” repeated from verse 1 for the sake of emphasis and clearness. It also gives prominence to the fact that regeneration is the subject under consideration. The three verbs show three steps in the process of regeneration. They are in the past tense, the work having been actually accomplished for us when Jesus rose from the dead, and in us when by faith we claimed the results of His finished work. They are compounded with a preposition (*sun*) meaning *with, together with*, which shows identification and fellowship.¹ The identification is discussed more fully, together with some practical results, in Rom. 6:4-11; also in Col. 2:11-15. In the process of regeneration the Christian passes through the same steps spiritually that Jesus did physically. He is crucified with Christ (Rom. 6:6; Gal. 2:20), dead with Christ (Rom. 6:8; 2 Tim. 2:11), buried with Christ (Rom. 6:4; Col. 2:12), made alive with Christ (Eph. 2:5; Col. 2:13), raised up with Christ (Eph. 2:6; Col. 2:12; 3:1, and implied in Rom. 6:4, 5), lives with Christ (Rom. 6:8; 2 Tim. 2:11), seated with Christ in the heavenlies (Eph. 2:6). (Note some others in Col. 3:3; Rom. 8:17—joint heirs, suffer, glorified—2 Tim. 2:12; 1 Thes. 4:14; Rev. 20:4, 6, etc.). He by faith identifies himself with Christ in these steps: When Christ was crucified, he was crucified with Him; when Christ died, he died with Him; when Christ was buried, he was buried with Him; when Christ was raised up, he was raised up with Him; when Christ was made to sit down at God’s right hand, he was made to sit down at God’s right hand with Him; and so on. Then he needs the filling of the Holy Spirit to make these steps real and to maintain them.—In the order of nature one must be made alive (quickened) before he can be raised up, although there is no perceptible difference in

¹ In the statement that God “raised up” Him (Christ) from the dead and “made Him to sit down” at His right hand (1:20), the simple verbs *egeiro* and *kathizo* are used; here He raised us up together with Him and made us sit down together with Him, and the same verbs are used, compounded with *sun*, together with (*sun-egeiro*, *sun-kathizo*).

time (compare Rev. 11: 11). The Christian is not only spiritually raised from the dead to walk in newness of life (Rom. 6: 4) but he is also spiritually seated "in the heavenlies"² with Christ. He is called to walk heavenly, not earthly (4: 1; see Col. 1: 13; Heb. 3: 1). Hence the need of the Holy Spirit. The sphere of this glorious position is "in Christ Jesus," our living Head and Representative.

Here one of the great climaxes, or mountain peaks, of Ephesians. Jesus left the highest heights and, in His seven steps downward (Phil. 2: 5-8), landed at the lowest depths, where we were, dead in sins and under the curse (Gal. 3: 10, 13). He paid our debt, set us free, and took us back with Himself to the highest heights. And lest we indulge in self-exaltation over our changed life, a parenthesis is thrown between the first two statements, "because of grace ye have been saved."³ You have neither merited nor earned nor bought this salvation. It is wholly of grace, or unmerited favor, God's free gift (See 1: 2, note). Note the three steps—love, mercy, grace. God's love went out in mercy, or pity, and He pitied so much that He determined to give what was undeserved. This is grace. Love begat mercy, and mercy begat grace.

Verse 7.—**Purpose of regeneration.** "In order that in the ages coming upon us." Paul, under the inspiration of the Holy Spirit, looks into the future and sees a long line of ages in procession. He also sees that the great purpose of God in the regeneration of sinners is not merely nor primarily their happiness or comfort or future safety, but His glory (see 3: 10, 21). "He might show forth the surpassing riches of His grace." We are to be monuments, in the coming ages, of the exceeding, surpassing (excelling, overshooting the mark⁴) riches of His grace, and of His kindness, and to cause multitudes, yet uncreated, to love and

² "In the heavenlies" has a local sense in 1: 20, in the heavens. Here it is spiritual, since we go through the same experiences spiritually that Christ did physically: We are "in the heavenlies" now.

³ The word for "grace" here is in the dative case, and it is usually explained as the dative of means, "by means of grace ye have been saved." But it seems to us that "grace" is rather the cause than the means, and we prefer to explain it as the dative of cause.

⁴ Huper-ballō, as in 1: 19; 3: 19.

serve and glorify Him by showing to them what He has done for us. The verb "show" is in the middle voice;⁵ His purpose is to show **Himself** in the surpassing riches of His grace in His kindness **upon** (epi) us. He heaps His kindness upon us. And what better monument of His grace and power than a poor, enslaved, helpless sinner taken from the lowest depths, made a new creature, and given the power to live a clean victorious life? Read Ezek. 36: 22-32 and note the beginning and the end; "I do not this for your sakes, but for mine only." No room for pride here. The word "in" shows that His grace comes from His kindness. His kindness toward us "in Christ Jesus," not apart from Him.

Verse 8.—"For because of the grace ye have been saved, through faith." Here is an enlargement of the brief statement in the parenthesis in verse 5. The repetition also shows emphasis. "The grace," that grace just mentioned in the preceding verse.⁶ The perfect tense "have been saved" emphasizes the fact that the work which brought salvation has been finished in the death and resurrection of Jesus, and that salvation, unmerited, unearned, unbought, was given when we accepted the finished work and received Jesus as Saviour, and it indicates the continuance of this work which has been done in us in regeneration.—"Through faith"; by means of faith. God's side is grace; man's side is faith; the result is salvation, which is the gift of God. We are saved because of grace and by means of faith. "And this not out of (ex) you; the gift of God."—It is not taught here that faith is the gift of God. The Greek word for "faith" is in the feminine gender and the word for "this" (touto) is in the neuter gender, hence the antecedent of "this" is not "faith." There is no neuter word here for which "this" may stand as antecedent, hence it must

⁵ The force of the middle voice in this verse is disputed, because the verb is not used in the N. T. in the active voice (yet it often has the active meaning, Rom. 2: 15; 2 Cor. 8: 24; 2 Tim. 4: 14; Tit. 2: 10; 3: 2; etc.), and because of the word "his," which in a way supplies the force of the middle. This may be true and it may not. In at least some of the verses referred to, the verb might well have the force of the middle voice. What is the middle voice, in Greek, for, anyhow?

⁶ In Greek the article is quite common with abstract nouns, even when it would not appear in the English translation, but the fact that it is not used in the similar expression (verse 5) would indicate special emphasis or reference here.

stand for the **thought** which stands out so prominently in this passage, that of **salvation by grace**. "This (salvation by grace) is not of you; the gift of God" (see Rom. 6:23).

Verse 9.—"Not out of works." Sinners are justified by means of faith, not out of works (Acts 13:39; Rom. 3:20; 4:4, 5; Gal. 2:16, 21; 3:11; 5:4), and are regenerated by faith not out of works⁷ (Eph. 2:8-10; Titus 3:5). "In order that not any one should glory," a purpose of salvation through faith rather than out of works. If out of works then salvation would be a debt which God would owe (Rom. 4:4), and there would be ground for boasting. Neither will grace and works mix (Rom. 11:6). Confessing and forsaking sin, repentance, and faith are requisites for salvation and are not considered as works. "Works" are law-keeping, reform, helping others, and the like (see James 2). All these good things are an abomination to God and a curse to the man when they are done for the purpose of earning or helping to earn salvation.—The verb translated "boast" (R. V. "glory") occurs 38 times. In the A. V. it is translated "boast," "boast one's self," "make one's boast," 10 times, "glory," 23 times, "rejoice," four times (Rom. 5:2; Phil. 3:3; Jas. 1:9; 4:16), and "joy" once (Rom. 5:11). In the R. V. it is translated "glory" 35 times, and "rejoice" (margin, "glory"), three times (Rom. 5:2, 3, 11). The two nouns from this verb occur 22 times, and are translated in the A. V. "boasting," six times, "glorifying," seven times, and "rejoicing" nine times. In the R. V. "glorying" and "to glory" are uniformly used.

Verse 10.—"for we are His workmanship," product, handiwork. The word "His" is in the emphatic position here; "His handiwork are we." The word translated "workmanship" occurs twice (Rom. 1:20; Eph. 2:10) and means **that which has been made, work, production**. Just as a carpenter takes a rough board into his shop and saws and planes and hammers until out

⁷ In dealing with **works** in connection with salvation, the preposition **ex**, out of, denoting source, origin, cause, occasion, is used (see also Rom. 3:20; 4:2; Gal. 2:16; 3:6; Tit. 3:5). "Not out of works." In dealing with **faith**, **dia**, through, by means of, is used here (see also Rom. 3:22, 26, 31; Gal. 3:14, 26); sometimes **ek** (**ex**) is used (Rom. 3:26; 4:16; 5:1; Gal. 3:11, 12, 22; 5:4); sometimes both are used in the same verse (Rom. 3:20; Gal. 2:16).

comes a door or a window frame, so God takes a person "dead by means of trespasses and sins" and works on and in him, and a new creature is produced. "Having been created." This production is a **creation** (Gal. 6: 15; 2 Cor. 5: 17); and is a creation "in Christ Jesus." God is a good workman and does a good piece of work if He has a fair chance, but many a professed Christian has not given Him a chance and thus has caused the unsaved to doubt His ability.—"Upon good works." While it is clear that we are not saved by works, it is also clear that we are saved **for** works. **Epi** with the dative, **upon** good works, does not really express purpose, but rather an accompanying condition; we were created in Christ Jesus on the condition that we would be active in good works. Works have an important part in the plan of salvation, but we work because we are saved, not in order to be saved. These good works "God prepared beforehand," when He chose and appointed us. The word **pro**, meaning **before** and **beforehand**, occurs in 1: 4 and 1: 5 and 2: 10.⁸ "Walk" contains the thought of living and doing.

This brings us to see what **regeneration** really is. It is a work of God by the Spirit in the heart and life of the sinner making him righteous; and it is to be carefully distinguished from **gospel justification**, which is a decree or declaration of God made in Heaven whereby He declares the sinner righteous through the merits and work of Jesus, the Substitute. The only thing that is alike both in justification and regeneration is the fact that both occur at the same time and one cannot have the one without the other. Justification is a legal term and delivers from the penalty of sin. It includes pardon, forgiveness, remission, propitiation, and reconciliation. Justification does not regenerate nor does regeneration justify. The one cancels guilt; the other cleanses and renews the fallen nature.

Two great texts on regeneration are John 3: 5 and Titus 3: 5. The former meets three needs of the sinner in the three words, **born, water, Spirit**. The sinner is a "child of the Devil" (John 8: 44; 1 John 3: 10; Acts 13: 10) and needs to be born into

⁸ Another grammatical translation, avoiding some of the difficulties, real or imaginary, would be: "good works **for** which God previously prepared us in order that we should walk in them."

God's family; he is "corrupt," "defiled," "filthy," "wicked" and the like (Ps. 14: 1-3; 53: 1; Eph. 4: 22; Jer. 17: 9; Mark 7: 21-23; Rom. 3: 10-18) and needs the water for cleansing; he is "dead because of trespasses and sins" (2: 1; 1 Tim. 5: 6) and needs the Spirit as life. The word for "Spirit" means also **breath, life**. In Titus 3: 5 regeneration saves, cleanses, renews. The word for "washing" means **bath** and is used but twice in the New Testament (5: 26, see note; Tit. 3: 5).

III. Salvation of the Gentiles (vs. 11-22).

1. The condition of the Gentile World (vs. 11-13). "Far off."

Wherefore remember that formerly ye were

- (1) Gentiles in the flesh.
- (2) Called "uncircumcision" by that which is called circumcision in the flesh, made by hands. In that time ye were
- (3) Without Christ. (R. V. Separate from Christ.)
- (4) Having been alienated from the commonwealth of Israel.

(5) Strangers from the covenants of the promise.

(6) Having no hope.

(7) Without God in the world.

(8) Far off. (Formerly, or once.)

2. The power of the Cross of Christ (vs. 13-22). "Made nigh."

(1) The Contrasts (vs. 12, 13, 18, 19).

1. At that time, formerly (before regeneration): the five items given in verse 12 and summed up in the words "formerly, far off"...now "made nigh," (v. 13, access to God (v. 18).

2. Without Christ . . . in Christ Jesus (vs. 12, 13).

3. No more strangers . . . but fellow-citizens with the saints (v. 19).

4. No more foreigners (R. V. sojourners) . . . but members of the household of God (v. 19).

(2) The work of Jesus (vs. 13-22).

1. He made us nigh by (in) His blood (v. 13).

2. He is our peace (v. 14).

3. He made both one (v. 14).
4. He broke down the middle wall of partition, the enmity, in His flesh (v. 14).
5. He brought to naught the law of commandments expressed in ordinances (v. 15).
6. He created, in Himself, the two into one new man (v. 15).
7. He made peace (v. 15).
8. He completely reconciled both in one body unto God, by the cross (v. 16).
9. He slew the enmity in it (v. 16).
10. He came and preached peace (v. 17).
 - (1) To you the far off ones.
 - (2) To them who are nigh.
11. He made it possible for both to have access in one Spirit to the Father (v. 18).
- (3) The results (vs. 19-22).
 1. Ye are no more strangers, but fellow-citizens with the saints.
 2. Ye are no more foreigners, but of the household of God.
 3. The spiritual temple (vs. 20-22).
- (4) The Means.
 1. His blood (v. 13).
 2. His flesh (v. 15).
 3. Himself (v. 15).
 4. The Cross (v. 16).
- (5) The spiritual temple (vs. 20-22).
 1. The foundation: the apostles and prophets.
 2. The chief corner stone: Jesus Christ Himself.
 3. The material: "ye"—Christians.
 4. The Builder: the Spirit.
 5. The life of the building: Jesus. "In whom . . . groweth."
 6. The character of the building: "a holy temple."
 7. The source of its holiness: "in the Lord."
 8. The character of the work: fitly framed together and builded together.

9. The purpose of the building: a dwelling-place of God through the Spirit.

NOTES ON 2: 11-22

The Salvation of the Gentiles (vs. 11-22)

Verses 11, 12.—“Wherefore,” because of the preceding truths, “remember” your former state, what you have been saved **from**. Here are eight more things which are true of the natural man and show the need of regeneration. They are placed by themselves in this section because they are true, some of them of the Gentiles alone and some of Gentiles in a special and larger sense than of the Jews. The Greek word (*ethnos*) translated (in the A. V.) “Gentiles” (92 times) is also translated “nations” 54 times, “heathen” five times (Acts 4: 25; 2 Cor. 11: 26; Gal. 1: 16; 2: 9; 3: 8), and “people” twice (Acts 8: 9; Rom. 10: 19). The Hebrew word is similarly translated. In the Bible the “Gentiles” included all people who were not Jews. After the formation of the Christian church there were three classes: the Jew, the Gentile, and the Church of God, the last being composed both of Jew and Gentile (1 Cor. 10: 32). In verses 1 to 3 man’s state by nature, or fallen humanity in general, is pictured. In verses 11 to 13 we have the additional thought of the state of the Gentiles as outside of the covenant of redemption.

Verse 11.—They were “Gentiles in the flesh.” That meant, in first century language, that they were despised outcasts, beyond any known possibility of salvation. The phrase “in the flesh,” without the covenant sign of circumcision, is doubtless to be taken in a physical sense, as explained in the next statement.⁹ The thought is that they were uncircumcised Gentiles at a time when no other way into covenant relation with God had been clearly revealed except through circumcision (see 3: 2-6; compare Gen. 17: 1-14; Acts 10: 34, 35, 44, 45; 11: 1-4, 18; 15: 1, 2,

⁹ Some would take the first “the flesh” as spiritual, separating it from “Gentiles” and making another point. In this case it would refer to the self-life which is enmity against God, is not subject to His law, cannot be made subject, and which means spiritual death (Rom. 8: 6-8; Gal. 5: 19-21).

24-29. Read these chapters entirely).—"The ones being called uncircumcision by the circumcision, in the flesh, made by hands." They were contemptuously called "uncircumcision" by those who proudly called themselves "circumcision" though the latter be only physical ("in the flesh") and made by hands,¹⁰—a mere profession.

Verse 12.—"That ye were at that time without Christ." They were at that time (before regeneration) also "without," or apart from, "Christ," not only in the sad and terrible sense in which every unsaved one is without Him, but also in a larger sense than was the Jew who had the types, symbols, and prophecies, and often the leadership of the pre-incarnate Christ (see 1 Cor. 10:2-4, 9, 11 for examples). "Having been alienated," or estranged, "from the commonwealth of Israel." This verb means **shut out from one's fellowship and intimacy** (see 4:18; Col. 1:21). The word translated "commonwealth" (*politeia*) means also, and here, **the rights of a citizen**. It is translated "freedom" (R. V. citizenship) in Acts 22:28. "Of Israel," the real Israel of which the outer was but the shell (Rom. 2:28, 29; 9:6). Israel was God's covenant people, the only people who were generally thought of as being within the range of salvation until the call of Paul (Acts 9:15; 22:21; Gal. 1:15, 16; Eph. 3:3-8).—They were "strangers," or foreigners, "to the covenants of the promise."

¹⁰ Even Jewish circumcision had a spiritual application, as cutting off evil and stiff-neckedness; readiness to listen and obey; a circumcision of the heart, the ear, the lip (Deut. 10:16; 30:6; Jer. 4:4; 6:10; 9:25, 26; Ex. 6:12); also purity (Lev. 19:23, 24; 26:41; Isa. 52:1; Ezek. 44:7-9). Uncircumcision stood for the opposite of these. Physical circumcision was not righteousness nor did it bring righteousness, but it was a "sign" and "seal" of the righteousness which they had before they were circumcised (Rom. 4:1-12). In the New Testament sense real circumcision was not outward but inward, in the heart and in the spirit (Rom. 2:28, 29), keeping God's commandments (1 Cor. 7:18, 19), faith which works by love, a new creation (Gal. 5:6; 6:15), worshipping God in the spirit, rejoicing in Jesus Christ, having no confidence in the flesh (Phil. 3:3), the **wholly stripping off from one's self** (Greek) of the body of the flesh, or self life (Col. 2:11-13). Just as physical circumcision was a sign of death and judgment upon all that was produced along human lines, so is the sentence of death and judgment passed upon the self-life and all it can do by identification with Jesus in His death, burial, and resurrection. And yet in Paul's time the right of circumcision had dwindled into the merely dead practice of flesh-cutting, so that he called those who practiced it "concision" (a mere **cutting down**) and warned the people to beware of them (Phil. 3:2).

The words for "covenants" is plural (Rom. 9:4), and refers to the covenants concerning the seed and the land, made to Abraham and confirmed to Isaac, Jacob, Moses, and David (Gen. 17:1-8; 26:3, 4; 28:13-15; Ex. 6:2-8; Ps. 89:3, 4, 34-37; 132:11-18), and to the new covenant (Jer. 31:31-34; Heb. 8:8-13), given because the old covenants (Ex. 19:5, 6; Deut. 29:1, referring to chap. 28) were broken (Jer. 11:7, 8; 31:32). The promise was to Abraham and his seed, Christ and Christ's (Gal. 3:16, 29). These covenants centered around and contained **the Promise, the Seed, the coming Messiah-Saviour, and the heavenly land** for which those godly patriarchs looked (Rom. 4:13-16; 9:6-9; Gal. 3:16-18, 22, 29; Heb. 11:8-16; 12:18-24). These two points, "alienated" and "strangers" may be said to illustrate the first point of the verse, "apart from Christ." Again, they had "no hope." This is the result of the preceding points. The word for "hope" means **expectation**, and in the Christian sense **joyful and confident expectation of eternal salvation** (Acts 23:6; 26:7; Rom. 5:4; 12:12; 15:13; 1 Cor. 13:13; 1 Pet. 1:3; 3:15) (Thayer). They had none of this. Then, too, they were "without God in the world." The Greek word is **atheos**, godless, from which comes the word **atheist**. They had many gods but no God. Some would connect "in the world" with "without hope" as well as with "without God." Very well. Some would make "in the world" a separate point, as "without God" and "in the world," or "without God" and "without God in the world." This is suggestive and impressive.¹¹ They were **in the world without God**, a still blacker and sadder picture, according to 1 John 5:19.—The five awful facts of verse 12: without Christ, without citizenship, without promise, without hope, without God (Christless, homeless, hopeless, Godless) are summed up in the words "far off" (v. 13). This was true of the Ephesian Christians before they heard the Gospel and received Jesus. It is true of the "heathen" and of every unsaved one today.

Verses 13-22.—The **contrast** between the sinner and the Christian is most marked. Verse 12 (also 1-3, 11, 13, "far off") tells

¹¹ If we take "in the flesh" (v. 11) and "in the world" (v. 12) as separate points, then we have ten instead of eight more facts which are true of the natural man.

of the sad condition of those who are "without Christ," while verses 13-22 tell of the happy condition of those who are "in Christ Jesus." The basis of the contrast is the substitutionary work of Jesus. The added name "Jesus" also shows this (see Mat. 1:21).

Having shown God's purposes in redemption (ch. 1), the need of redemption and the work of regeneration (2:1-12), the author now gives a view of the great plan of redemption, the finished work of Jesus, worked out by ("in") His blood, in His flesh, in Himself, through the cross. Fourteen things which He accomplished are mentioned (vs. 13-22).—Dr. Moorehead¹² gives this section the beautiful title, "The Outcasts Brought Home."

Verse 13.—**Made nigh.** "At that time" (v. 12) . . . "but now" (nuni), an emphatic form of the word (nun) for "now," at this very moment. "Far off" . . . "made nigh." "In Christ Jesus" in contrast with "without Christ." "Ye who formerly were far off were (and hence have been and are) created nigh." The word translated "made" is the creation word *ginomai* (used about 680 times in the New Testament), and points to the re-creation, or regeneration. "Ye were created nigh."¹³ The Gentile was "far off" from the citizenship and promises of the true Israel, (verses 11, 12). "In the blood of Christ." The blood made him nigh, bringing him into the very fold. The sinner is "far off" from God and going farther every day. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18; see Heb. 9:12-14, 22-25). By the blood we have salvation and safety (Ex. 12:13, 23), forgiveness (1:7), remission of sins (Mat. 26:28), redemption (1 Pet. 1:18, 19), justification (Rom. 5:9), propitiation (Rom. 3:25), sanctification (Heb. 13:12), peace (Col. 1:20), access with boldness (Heb. 10:19), cleansing (1 John 1:7), washing (Rev. 1:5), white robes (Rev. 7:14).

¹² Outline Studies: Acts to Ephesians.

¹³ The Book of Ephesians abounds in verbs in the aorist tense, signifying a single, definite past action, or historical event, which took place at the death of Christ. The effect, or result of this event reaches down to the present, hence the verb is often translated by a perfect, **have** or **have been** and even by a present, **are**; as **are made nigh** for **were made nigh**, and many others.

Verses 14-17.—**Peace.** “For He Himself is our peace.” “For” means **because** and connects this passage with verse 13, showing how we are “made nigh.” The subject (**autos** in the nominative case) is not used in Greek unless special emphasis is required, as here. This subject is modified by four aorist (past) participles, showing how, or the ground upon which, He became peace: **having made both one, having broken down the partition-wall of the fence, the enmity, having abolished the law of commandments in ordinances, having slain the enmity.** He broke down the partition-wall by abolishing the law of commandments, made both one by breaking down the partition-wall, and became peace by making both one. Two purpose clauses connected by **and** follow. He did these things (1) **In order that He might create, in Himself, the two into one new man, thus making peace,** and (2) **In order that He might reconcile both in one body unto God, by the cross, having slain “the enmity by it” (the cross).** In other words He became our peace by doing four things in order that two more things might be accomplished. And in accomplishing these four things, or, more specifically, one of them (making both one), He **made** peace. Thus we may say, in general, that Jesus became peace by making peace, and He made peace by doing the six things mentioned, the last two being the result of the four. And having come, He preached peace to you, the far off ones, and to the nigh ones. So much for the grammatical construction.

Verse 14.—**Being peace.** “He Himself,” in His own person, “is our peace”; hence the way to have peace is to receive Him. He who has Him has peace. “Having made both one.” He became peace by making both one. The words for “both” and “one” are neuter; He made both things one thing. These two “things” are composed of persons, Jew and Gentile, and they are personified in verses 15 and 16; but here they are viewed as collective, as systems, communities, organisms. He made both systems one system, “having broken down the partition-wall of the fence,” illustrated by the “low stone barrier” in the temple which separated the Court of the Gentiles from the temple proper and beyond which it meant death for a Gentile to go. “The enmity, in His flesh.” The partition-wall of the fence, or enclosure (called in

the translations "middle wall of partition") was the enmity, the cause of the hostile feeling between Jew and Gentile, and it was broken down by Christ "in His flesh," His crucified flesh. "By His blood," "in His flesh," "through the cross" are equivalent expressions (verses 13, 15, 16), as well as "through the veil, that is to say, His flesh" (Heb. 10:19, 20), and "through death" (Heb. 2:14). His incarnation, humanity, human nature, must become facts in order that He might have flesh, go to the cross, die (Col. 1:22; 1 Pet. 3:18). The veil must be rent before access to God could be secured (Mat. 27:50, 51; Heb. 9:6-8). Jesus came to die, and we are saved, not by His good earthly life but by His death. The word for "partition" (A. V.) or "fence" is translated "hedge" in Mat. 21:33; Mark 12:1; Luke 14:23. The word for "enmity" occurs also in Luke 23:12; Rom. 8:7; Jas. 4:4; and in Gal. 5:20 where it is translated "hatred" (R. V. enmities).

For a better understanding of the "enmity," a brief review will be helpful. Paul calls upon these Gentile Christians to "remember" their former state (verse 11). The prominent word in that passage (verses 11, 12) is "Israel," and he has elsewhere made clear just who Israel is: "They are not all Israel who are of Israel; neither because they are Abraham's seed, are they all children," but they must be children of Isaac, children of the Promise (Rom. 9:6-8); and in order to be children of the Promise their circumcision must be a sign and seal that they were walking in the steps of that faith of their father Abraham which he had before he was circumcised (Rom. 4:11, 12); for "he is not a Jew who is one outwardly (merely), neither is that circumcision which is (merely) outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart," etc. (Rom. 2:28, 29). And so on. (See vs. 11, 12, notes and footnote 2.) Now to Israel belonged everything: the oracles of God, the adoption, the glory, the covenants, the giving of the law, the temple service, the promises, the fathers, Christ the Messiah-Saviour (Rom. 3:1; 9:4, 5). His were the citizenship, the theocracy, Divine fellowship, the Hope. He was near to God (Deut. 4:7, 8), and to be near him was to be near God. Israel was a people for God's own possession, shut into an enclosure, separated

by a partition-wall from the nations. There was a dividing line, and the Gentiles were on the other side of it, the wrong side. While Israel had everything, they had nothing; not one of these items belonged to them. They were Christless, citizenshipless, promiseless, hopeless, Godless, far off (verses 12, 13). Israel had the sign of the privileges and the privileges themselves; the Gentiles had neither. This dividing line was represented, in Herod's temple, by a stone wall about five feet high, which separated the Court of the Gentiles, into which any Gentile might go to see the glories of the temple and to offer any gift that he might wish, from the temple proper and the other courts, into which the Gentiles might not go, under the penalty of death. This partition-wall became the "enmity," the cause of hostile feeling, between the Jew and the Gentile. This is the sad condition that Paul urges his readers to "remember," the condition which existed when Christ began His ministry.

But Israel's own oracles, the Old Testament, contained many promises of brighter days for the Gentiles, and Jesus proceeded to fulfill them. His second recorded message was to the women of Samaria, resulting in the evangelization of a Gentile city (John 4: 1-42). He made His headquarters at Capernaum in order to take the light to "Galilee of the Gentiles" (Mat. 4: 13-16, fulfilling Isa. 9: 1, 2). He withdrew to the Sea of Galilee to do work among Jew and Gentile for the fulfilment of Scripture (Mat. 12: 15-21; Mark 3: 7-12; see Isa. 42: 1-4. "And in His name shall the Gentiles hope," is the Septuagint translation of Isa. 42: 4); when He cleansed the temple He quoted Isa. 56: 7, God's purpose that His house should be called a house of prayer for all nations (Mark 11: 17). Then He went to the cross and there, "in His flesh," broke down the partition-wall, taking away the enmity, brought the far off ones nigh and brought peace to both (Isaiah saw this glad day, Isa. 57: 19), and united Jew and Gentile in Himself, not by adding the Gentile to the Jew nor the Jew to the Gentile, but by creating the two "into one new man" (verse 15). This gave the Gentile all the spiritual privileges that Israel had, including spiritual circumcision (Col. 2: 11). It is this glorious picture that thrilled Paul and has, through him, thrilled millions down to the present day. He exultingly declares

that Christ "is a minister of circumcision" (no "the" in the Greek, nor does of mean to) "for the truth of God, that He might confirm the promises given to the fathers, and that the Gentiles might glorify God for His mercy," and then He quotes from four Old Testament passages (Ps. 18: 49; Deut. 32: 43; Ps. 117: 1; Isa. 41: 10) in which the word "Gentiles" occurs six times (Rom. 15: 8-12). Christ was "a minister of circumcision" to carry out the promises implied in that covenant the seal of which was circumcision.¹⁴ Paul also shows that the calling of the Gentiles and the international character of the Gospel, the Gospel to the nations, are all taught in the Old Testament (Rom. 9: 24-26; 10: 12-18, in which are quoted Hos. 2: 23; 1: 10; Isa. 28: 18; Joel 2: 32; Isa. 52: 7; 53: 1; Ps. 19: 4).

Although that stone wall was still standing when Paul wrote (A. D. 62), yet he boldly proclaimed the fact that Christ had broken it down in His death on the cross, and that both Jew and Gentile were one in Him and had equal access to the Father in the Holy of Holies. But the Jews continued in unbelief. Forty years after Christ had broken it down, Titus with the Roman armies literally demolished it (A. D. 70).

Verse 15.—**Making Peace.** "Having abolished the law of commandments expressed in ordinances." Here is where verse 15 should begin. The A. V., the R. V., and some commentators connect "the enmity, in His flesh" with "the law of commandments," making the law the enmity. But the "partition wall of the enclosure" was the enmity, as has been shown above. The law, in itself, is not enmity; it is holy, righteous, good, spiritual, delightful, etc. (Rom. 7: 12, 14, 22; Ps. 119). This law was a "law of commandments" without any enabling power. These commandments were "expressed in ordinances." The Greek word *dogma* occurs six times and is translated "decree" in Luke 2: 1;

¹⁴ Dr. Sanday, on Rom. 15: 8, says: "St. Paul has a double object. He writes to remind the Gentiles that it is through the Jews that they are called, and the Jews that the aim and purpose of their existence is the calling of the Gentiles. The Gentiles must remember that Christ became a Jew to save them; the Jew that Christ came among them in order that all the families of the earth might be blessed: both must realize that the aim of the whole is to promote the glory of God" (International Critical Commentary on Romans, page 397).

Acts 16:4; 17:7 and "ordinance" in 2:15; Col. 2:14, 20. It means a strict law carrying a severe penalty for disobedience; but it is outward, and is fulfilled in external obedience. While these "commandments in decrees" probably refer primarily to the ceremonial laws, namely the law of the offerings, sacrifices, priesthood, tabernacle and temple services, and the like, which were typical, prophetic, and transitory, and were fulfilled on the cross by Christ as the Antitype, and to other prohibitions, yet they doubtless include the "moral law" as well; that is, the whole law of God; but the moral law only as viewed as a condition of salvation and peace, and hence as bringing condemnation. The ceremonial law was fulfilled, ended, and **put out of business** by the death of Christ, and since then it would keep one from entering the presence of God. The moral law, as far as salvation is concerned, since it had no enabling power, was powerless to save, and could only condemn, then as now, those who trust in it for salvation, was met, fulfilled, and brought to an end by Christ on the cross. "Christ is the end of the law (as leading) unto righteousness to every one that believeth" (Rom. 10:4). In this way, and this way only, both Jew and Gentile can enter in on common ground, through repentance and faith, apart from the works of the law (Rom. 3:20, 21; 9:30-32; Acts 20:21). The moral law as the will of God, the rule of action and obedience, is, according to Paul and the entire New Testament, still to be obeyed, with the Holy Spirit and love as the enabling powers (Ezek. 36:27; Rom. 8:3, 4; 13:9, 10; 1 Pet. 1:22).—It is unfortunate that the Greek word for "abolish" (*katargeō*) should be translated so many (eighteen) different ways in our King James' Version. With reference to the law it is translated "make void" (Rom. 3:31), "make of none effect," "become of none effect" (Rom. 4:14; Gal. 3:17; 5:4), "loose" (Rom. 7:2), "deliver" (Rom. 7:6), "abolish" (2 Cor. 3:13; Eph. 2:15). It is also translated "make without effect" (Rom. 3:3), "bring to nought," "come to nought" (1 Cor. 1:28; 2:6), "was to be done away" (2 Cor. 2:7), "fail," "vanish away," "do away," "put away" (1 Cor. 13:8, 10, 11; 2 Cor. 3:11, 14), "cease" (Gal. 5:11), "put down" (1 Cor. 15:24), "destroy" (Rom. 6:6; 1 Cor. 6:13; 15:26; 2 Thes. 2:8; Heb. 2:14), "cumber" (Luke 13:7). These

eighteen expressions are reduced to twelve in the R. V., the central thought being "do away," "bring to nought," "make of none effect." The word means to **render idle, inactive, inoperative**. It does not mean to put out of existence, but it does mean to **put out of business**, or put one where he is powerless to do the things which he was designed to do, or to cause him to cease in the capacity in which he was (see Rom. 6:6).—"In order that He might create the two into one new man." Christ broke down the partition by putting out of business the law of commandments **in order that** He might create the two into one man, and that a new man (Gal. 3:28; Col. 3:10, 11; 1 Cor. 12:13). Here the two, Jew and Gentile, are viewed as two men, concrete persons, and the masculine is used. This one new man is the church, the body of which Christ is the Head, the "one body." The "new man" is the product of the new creation, regeneration, and no Jew and no Gentile is or ever will be, or ever can be, saved and united to each other and to Christ in any other way (Acts 4:12).—"Thus making peace." By this new creation He is **making** (present tense) peace; peace between Jew and Gentile and between both and God.

Verse 16.—"And might completely reconcile them both unto God through the cross." "In order that" (15) governs "reconcile" (16) as well. "In order that He might create . . . and reconcile." This is a verb (*apo-kat-allassō*) compounded with two prepositions; special emphasis; to **reconcile** (change from enmity to friendship) **completely**. He reconciled "the both" in one body, to God, "through the cross." Here is the masculine again. Both Jew and Gentile are reconciled to God and united to God **through the cross** (Col. 1:20-22; 2 Cor. 5:19-21). "Having slain the enmity by it." Mighty power of the cross of Christ! Wonderful message to proclaim! And by His death on the cross He slew the enmity, by it, the cross. "The enmity" is repeated from verse 14, and means the same. He not only "broke it down" as a partition-wall, but He also "slew" it as an enemy. After He had killed it, He could reconcile both parties in one body to God. Here we have the Slain One slaying the slayer by the instrument upon which He Himself was slain.

Verse 17.—**Preaching Peace.** "And having come, He preached

peace." The great purpose of the death of Christ was accomplished, the two were made one and this one and God were made one; in other words, the three were made one. Thus by **making** peace He **became** peace. But He did not stop there; "He came and preached peace," the peace that He had made. What more could He do? His postresurrection message was peace (Luke 24:36; John 20:19-21), and He preached peace through His apostles (Acts 10:34-36); He continues to preach peace through His ministers and workers. We have the same message of peace (Luke 2:13, 14; John 14:27; 16:33; Rom. 5:1; Phil. 1:2; 4:7). The word "peace" is the object of this verb, so we render "He announced-as-glad-tidings peace" or "He announced peace as glad tidings." "Peace to you, the far off ones, and peace to the nigh ones." He preaches peace to everyone, Gentile and Jew; the far off ones and the nigh ones (see Isa. 57:19).

Verse 18.—**Access.** "Because through Him we both have access in one Spirit to the Father." "For," or because. This verse is a proof of what precedes. The word for "access" means a **bringing unto, approach**. It occurs three times in the New Testament (Rom. 5:2; Eph. 2:18; 3:12). "In one Spirit" shows inward unity; "in one body," outward unity; in the one we have access, in the other, reconciliation (16). The Holy Spirit is one (see 4:4).—"Through Him." The finished work of Jesus purchased access to the Father and the Spirit makes it real. "We both," saved Jews and saved Gentiles, **have** it as a present possession. Access to God as **Father**. Note the Trinity in this verse, as also in Mat. 28:19; John 14:16; Rom. 8:9; 2 Cor. 13:14; Heb. 9:14; 1 Pet. 1:2; Jude 20, 21.

Verses 19-22.—**The Conclusion, or Results.** "Therefore," or "so then." The results of the finished work of Christ on the cross, as expressed in these verses, are (1) **living** in the home and presence of God, (2) **being** the holy temple.

Verse 19.—"So then." This verse is an explanation and enlargement of "access" in v. 18, and it also states the triumphant conclusion of vs. 14-18. "Ye are no longer strangers and foreigners (R. V. sojourners)." Note the four nouns. The word for "stranger" (*xenos*) is really an adjective. It occurs 14 times, and is translated, adjectively, "strange" three times, and substan-

tively, "stranger" ten times, and "host" once (Rom. 16: 23). It means a **foreigner** in general (v. 11). The word for "sojourner" (*paroikos*) means, literally, **dwelling by the side of, or near, a neighbor**; historically, at that time, a foreigner without the right of citizenship. It occurs four times, and is translated "sojourner" once (Acts 7: 6), "stranger" twice (Acts 7: 29; 1 Pet. 2: 11), and "foreigner" once (2: 19). The verb is translated "sojourn" once (Heb. 11: 9), and "be a stranger" once (Luke 24: 18). The thought in the R. V. is "sojourn." "But ye are fellow-citizens with the saints." The word for "fellow-citizen" (*sunpolitēs*) means **possessing the same citizenship with others**. It occurs only here. The simple noun (*politēs*) occurs four times (Luke 15: 15; 19: 14; Acts 21: 39; Heb. 8: 11). "Saints" here are all Christian believers, Jew and Gentile, the family of God (1: 1, note). "And of the household of God." The word for "of the household" (*oikeios*) is an adjective meaning **belonging to a house or family**. Note the adversative **but**. The message is direct to the Gentile Christians who **were** "strangers" (v. 12). The contrast is between "strangers" and "fellow-citizens" and between "foreigners" (or neighbors) and those "of the household." The thought is: Ye no longer live in another country or city, but in the same country or city with the saints; ye no longer live as neighbors, or in the next house, to God (*paroikoi*), but in the same house with God (*oikeioi*). "And are built," etc.

Verses 20-22.—**The Spiritual Temple.** Here the figure changes from the household to the house. As the first chapter closed with the symbol of the church as the body of Christ, so this wonderful chapter closes with the symbol of the church as the temple, the dwelling-place of God.

Verse 20.—"Having been built upon" is, in Greek, an aorist passive participle modifying "ye" (v. 19). "Ye, having been built upon (or, because ye have been built upon) the foundation . . . are no longer strangers . . . but ye are fellow-citizens," etc. "Upon the foundation of the apostles and prophets." The word for "foundation" (*themelios*) occurs 16 times, and means the **foundation** of a building, city, walls, the church; foundation principles. But what is the foundation here? Four different ex-

planations are offered as to the use of the genitive "of the apostles and prophets," and each view has its advocates: (1) The genitive of source; the foundation which the apostles and prophets laid; (2) the genitive of possession; their foundation, the foundation upon which they built; (3) the genitive of apposition; the foundation which is or consists of the apostles and prophets; (4) the foundation upon which they themselves have been built. In Isa. 28: 16 (quoted partially in 1 Pet. 2: 6), which Paul seems to have had in mind, the foundation and the corner stone are the same person, Christ; but in Ephesians Christ is the corner stone and the foundation is different, having to do with the apostles and prophets. This would seem to eliminate the second and fourth view which have Christ as the foundation as well as the corner stone. In 1 Cor. 3: 9-14, no corner stone is mentioned, Christ is the foundation, but God's fellow-workers (Paul, etc.) are the builders, works are the building material, and "ye" (believers) are the building. But in Ephesians the application is different; Christ is the corner stone, the foundation has to do with the apostles and prophets, the Holy Spirit is the Builder, individual believers are the building material ("living stones," 1 Pet. 2: 5), believers, as a whole, are the building, and the purpose of the building is the dwelling-place of God. But on the ground of 1 Cor. 3: 10, 11, and possibly Rom. 15: 20, the first view is popular: the view that the foundation is that which the apostles and prophets had laid, the Gospel, the testimony concerning Christ as preached by the apostles and prophets, their doctrine. Several objections are offered to this: (1) Doctrine is nowhere mentioned as a foundation; on the other hand, the church (persons) is "the pillar and ground of the truth" (1 Tim. 3: 15). (2) It is rather inappropriate to make the foundation a system of teaching about Christ and the corner stone the person of Christ. (3) Since the remainder of the building represents persons, it is fair to assume that the foundation would likewise stand for persons. (4) If doctrine be the foundation, the point is somewhat incidental and unessential, for the point of the paragraph is that the Gentiles are, with the Jewish believers, united into one body, the church, stones in the same building; and this would not be expressed by saying that they are built on a foundation laid by the apostles and proph-

ets. Because of this, the third view, that the foundation is or consists of persons, the apostles and prophets, has many friends, especially in the light of Rev. 21: 14 (see also 2 Tim. 2: 19, which doubtless refers to God's true people who stand faithful in the midst of temptation). Thus Christ and His workers, Peter among the rest, would form the complete foundation of the church.¹⁵ "Prophets" doubtless refer to the New Testament prophets, since they follow "apostles" and without the article repeated, and since such office-bearers are provided and mentioned in the Christian church (3: 5; 4: 11; 1 Cor. 12: 28; Acts 11: 27; 15: 32).¹⁶ "Jesus Christ Himself being the chief corner stone" (a genitive absolute). The chief corner stone is "Jesus Christ Himself" (emphatic); and just as the corner stone of the ancient building held firmly together the sides of the foundation and of the building and bore the weight of the building, so Christ binds together all the foundation stones and building stones and sustains the weight of the whole (Col. 1: 17). (See Isa. 28: 16; Ps. 118: 22; Mat. 21: 42; Acts 4: 11.)

Verse 21.—"In whom"; identified with and abiding in Christ as the chief corner stone, "all the building" (every part of the building, in the process of building), "being closely joined together" (compare 4: 16, where the same compound verb is used in speaking of the body). This present participle is from a compound verb (*sun-armo-logēō*) meaning *with, or together, joint* (Heb. 4: 12), and *bind*. It occurs but twice (2: 21 and 4: 16). Here it refers to the stones of the temple "fitly framed together," and "represents the whole of the elaborate process by which stones are fitted together; the preparation of the surfaces, including the cutting, rubbing, and testing, etc."¹⁷ So carefully and wonderfully, in this architectural metaphor, are the stones in God's spiritual temple being prepared and fitted together. The

¹⁵ See Broadus' interesting discussion of Matthew 16: 18 in his "American Commentary; Matthew," pages 355-361.

¹⁶ Another teaching is that the "prophets" represent the Old Testament writings and the "apostles," the New; and that both together represent the entire Word of God as the foundation of the spiritual temple. This, of course, would be true, whether it is taught here or not. (See 2 Pet. 1: 21 for the Old Testament.)

¹⁷ See the interesting article on this word in Robinson's "St. Paul's Epistle to the Ephesians," pages 260-263.

action is present progressive; it is going on now. "Is growing into a holy temple in the Lord." The Christian church is likened to a temple-building in which each member is a living stone (1 Pet. 2: 5). In the Lord Jesus, as its life and strength and power, with each stone carefully placed where it fits, in its God-appointed place, by the Builder, it is growing (increasing) into a holy (sacred, sanctified) temple. The word for "temple" here (*naos*) means only the sacred building where God's presence was, not the whole temple area (*hieron*) with its courts, rooms, etc. Each member, as a living stone in the building, is in living obedience to Christ Jesus as his **Lord** (Master), and is permitting the Builder, the Holy Spirit, to place him where **He** will. Hence there is no jealousy nor pride nor self-will, no rebellion nor desire for prominence to mar the beauty and holiness of the building. Only thus can it grow into a **holy temple in the Lord** (see 1 Cor. 3: 9).

Verse 22.—"In whom" (in the Lord) "ye also are builded together with."¹⁸ The Gentile Christians are again addressed and reminded that they also are a part of this temple, being builded together with the believing Jews. "Whom" again means Jesus. The object, or purpose, of the building is "for" (unto) a permanent dwelling-place¹⁹ of God by (in) the Spirit. This may mean either that God dwells in the temple through His representative, the Holy Spirit, or that the Spirit is the Builder of the temple. Both are scriptural and true. The church as a whole is the temple

¹⁸ A study of the three building words is interesting (*ep-oikodomeō*, *oikodomē*, and *sun-oikodomeō*, vs. 20, 21, 22). The first is a compound verb meaning **upon** and to **build** or **erect** a **building**. It occurs seven times (1 Cor. 3: 10, twice, 12, 14; Eph. 2: 20; Col. 2: 7; Jude 20). The second is a noun meaning **building**, **building up**, **edifying**. It occurs eighteen times, and is translated "building" six times, "edifying" eight times, and "edification" four times. Of these, the R. V. has "building up" four times, and once in the margin (4: 12, 16, 29; 2 Cor. 10: 8; 13: 10). The third is a compound verb meaning **together with** and to **build**. It occurs here only. Note also the three *suns* in composition vs. 19, 21, 22); *sun-politēs* (e-ay), *sun-armologeō*, *sun-oikodomeō*, (compare 2: 5, 6 and 3: 6).

¹⁹ The words *oikodomeō* and *oikodomē* (e-ay) are compounds of *oikos*, house, and *demo*, to **build**. *Oikeō* means to **live in a house**, to **dwell**. *Kat-oikeo* means to **dwell down**, **settle down** to stay (3: 17). An *oikētērion* is a dwelling-place; a *kat-oikētērion* (2: 22; Rev. 18: 2) is a **down-dwelling-place**, or a **settled, permanent dwelling-place**.

of God (1 Cor. 3:16; 2 Cor. 6:16), and individual Christians are also spoken of as temples (1 Cor. 6:19, 20). The central and essential point in salvation and the Christian life is HABITATION. WE are the habitation of GOD! Think of it! This is victory.

Our Calling

Seven things that we are saved for and chosen to be:

1. Monuments of the riches of God's grace in His kindness unto us (2:7).
2. Unto good works (2:10).
3. Created into (unto) one new man (2:15).
4. Fellow-citizens with the saints (2:19).
5. Of the household of God (2:19).
6. Living stones in the spiritual, holy temple (2:20, 21).
7. A habitation of God through the Spirit (2:22).

CHAPTER THREE

THE CHRISTIAN'S PLACE IN GOD'S PLAN

I. Introduction to the Prayer (v. 1). For this cause I,
1. Paul.

2. The prisoner of Jesus Christ in behalf of you Gentiles.

The doctrinal part of the Epistle, the teaching concerning the Christian's former state and his present privileges and relation to Christ and Christianity, is coming to a close with chapter 2, and the practical part, chapters 4 to 6, is soon to begin. But before beseeching the readers to walk worthily of their calling (4: 1) Paul bows his knees and prays that they might receive power to walk worthily and to glorify God (3: 14-21). But between this introduction and the prayer itself there is a parenthesis, which contains one of his great digressions. Such deviations are characteristic of men of great minds and were common to Paul who, under the inspiration of the Holy Spirit and the enthusiasm occasioned by the magnificent visions of the fulness of the Gospel, hastens to crowd some of its grandeur into the subject at hand. These digressions generally supply an important illustration or a valuable link to the main thought. This one is brought about by the word "Gentiles," explains Paul's stewardship, and gives further explanations of the salvation of the Gentiles (see 2: 12-22); it shows the great world-wide scope of the Gospel, the unsearchable riches of Christ, and the part the church has in spreading this knowledge. Here is another reason for the fulness of the Spirit.

NOTES ON 3: 1

Verse 1.—"For this cause" connects the verse with the preceding chapters and gives a foundation for the prayer for power to be in reality what chapters 1 and 2 say we are in redemption. It also connects the verse with verses 14-21, which are introduced by the same words, repeated because of the parenthesis and also perhaps for emphasis. "I Paul," the writer. "The prisoner of Jesus Christ" connects the verse with the practical

part, introduced by 4: 1, "The prisoner of the Lord," and shows the relation of prayer to practice. The subject "I" (*ego*, emphatic in the Greek) has two modifiers, "Paul" and "the prisoner of Jesus Christ for you Gentiles," but no predicate in this verse. The predicate is "bow," verse 14, where "I" (in English) is repeated because of the digression. Paul as a prisoner belonged to Jesus Christ as much as when free. Always, anywhere, in any condition, Christ's. He was a prisoner in behalf of the Gentile Christians (Acts 22: 21, 22). Taking the Gospel to the Gentiles was the cause of his imprisonment. He is reminded of this fact as he finishes his wonderful picture of their salvation (2: 12-22).

II. The Mystery. The Salvation of the Gentiles (vs. 2-13).

(The Great Parenthesis.)

A more consecutive analysis of the passage (vs. 2-13) might be as follows:

Paul, the Minister of the Mystery.

1. The Nature of the Mystery (vs. 2-6).

(1) The stewardship of the grace of God (v. 2).

1. The gift and the Giver: the grace of God was given.
2. The minister, or steward: "unto me," Paul.
3. The beneficiaries: "For you" (1: 1).
4. The foundation of Paul's ministry: (1) the revelation of the mystery to him, (2) his unique understanding of the mystery of Christ (vs. 3, 4).

5. The unrevealed mystery revealed: (1) In other generations not made known to the sons of men as (2) now revealed to His holy apostles and prophets in the Spirit (v. 5).

(2) The composition of the church; the position of the Gentiles (the mystery of Christ) (v. 6): that the Gentiles are

1. Fellow-heirs,
2. Fellow-members of the body,
3. Fellow-partakers of the promise in Christ Jesus through the Gospel.

2. The Minister of the Mystery (vs. 7-13).

(1) Paul was created a minister of the Gospel by two mighty forces:

1. According to the gift of the grace of God which was given to him.

2. According to the inworking of God's power in him (v. 7).

(2) His view of his personal unworthiness of grace given to him

1. To preach among the Gentiles the unsearchable riches of Christ.

2. To make all men see the stewardship of the mystery, hidden from the ages in God, the Creator of all things (vs. 8, 9).

(3) The ultimate purpose of his ministry; the purpose of salvation (vs. 10, 11). **In order that** now the manifold wisdom of God might be made known through the church to the angelic beings in the heavenlies. This purpose was

1. Eternal, running down through the ages.

2. Accomplished in Christ Jesus our Lord.

(4) The purpose made real in the church (v. 12). "In whom" (Christ) we have

1. Boldness, and

2. Access, in

3. Confidence, through

4. Faith in Him.

(5) Paul's desire, based on preceding facts (v. 13). "Wherefore" I ask that ye faint not at

1. My tribulations for your sakes, which are

2. Your glory.

The subject matter and composition of this section are not easily outlined, and the above may not be entirely satisfactory. The following topical study may also be suggested:

1. The Mystery Hidden (vs. 5, 9).

2. The Mystery Revealed (vs. 3, 5).

3. The Nature of the Mystery (vs. 2, 6, 8, 9).

1. The stewardship of the grace of God (v. 2).

2. The salvation of the Gentiles; composition of the church (v. 6).

3. The unsearchable riches of Christ declared as good tidings among the Gentiles (v. 8).

4. Spiritual enlightenment. Making all men see what is the stewardship of the mystery (v. 9).

4. The Ministers of the Mystery.

1. Given by God to Paul (vs. 2-4, 7-9).

2. Given by Paul to the church (vs. 2, 4, 10).

3. Given by Paul (and the church) to

(1) All men (v. 9).

(2) Angelic beings (v. 10).

4. Given by God through (in) the Spirit to His holy apostles and prophets (v. 5).

5. The Purpose of the Mystery (vs. 10, 11).

6. The Result (v. 12).

7. The Conclusion (v. 13).

NOTES ON 3:2-13

The Mystery of the Church

We have seen (2:11-22) how Jesus had broken down the middle wall of partition between Jew and Gentile, reconciled both to God, and made both members of the same family and parts of the same building. There was to be no longer any difference and nothing was to keep anyone from the benefits of God's love save unbelief. This was something new. The Jewish church down to the conversion of Paul had not understood that the Gentiles (heathen, or nations) would be saved. Even after the Day of Pentecost on which the Holy Spirit was poured out (Acts 2) Peter, the apostle of the circumcision (Gal. 2:7, 8), was amazed to find that "God is no respecter of persons," but that "on the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10:34, 35, 44, 45). The Jews thought that they were **the people**. Hence when Paul was called to give the Gospel to the Gentiles, they began to prosecute him and his life was one of suffering at their hands (Acts 9:15, 16, 23; 22:21, 22; 26:16-21; Gal. 1:15, 16; 2 Cor. 11:23-27). To him the "mystery" known to the Heavenly Trinity from the beginning, was first clearly revealed. For this he was a prisoner, in tribulation and in suffering (3:1, 13; Col. 1:24).

Paul speaks of himself throughout this passage not for the sake

of boasting, but because he is about to reveal the great mystery of the Gentiles and also to give directions for Christian living (chapters 4-6), and he needs to prove his position and his authority to speak and his right to be heard as God's messenger.

Verse 2.—“If indeed ye heard.” “If indeed” (ei ge) implies no doubt that the readers had heard of his apostleship and stewardship and knew it full well (Acts 19 and 20:17-35), but rather it is an assumption that they had heard, and it brings the fact to their attention and emphasizes it. “Of the stewardship of that grace of God which was given.” The word for “dispensation” (oikonomia) here, as in 1:10, means **the management of a household, stewardship, especially the management, oversight, administration of another's property.** It comes from oikos, house, and nomos, law. This stewardship is called the “stewardship of the grace of God” (3:2), “stewardship of the mystery” (3:9), “stewardship of (that is, entrusted by) God” (Col. 1:25), “stewardship” to which the translators have added “of the Gospel” (omitted in the Revised Version) from the teaching of the context (1 Cor. 9:17), “stewardship of God” (so the Greek and the R. V. reads, instead of “godly edifying,” 1 Tim. 1:4). It is translated “stewardship” in Luke 16:2-4. The same word, with an ending which refers it to a person (oikonomos) is translated “steward” (Luke 12:42; 16:1, 3, 8; 1 Cor. 4:1, 2; Tit. 1:7; 1 Pet. 4:10), “chamberlain” (Rom. 16:23), and “governor” (Gal. 4:2). It means the **manager of a household.** Paul was appointed to the stewardship and others were to follow until the “stewardship of the fulness of the seasons” when the great Steward will come and take possession (1:10, see note). According to the grammatical construction it is the “grace” here, not the “stewardship” that was given (although the stewardship was given, Col. 1:25). The “grace” here mentioned is the **unmerited favor** given to one who counted himself “less than the least of all saints” that he should “preach among the Gentiles the unsearchable riches of Christ” (vs. 7, 8). “To me for (unto) you.” It was given to Paul for the people. He must be a good steward in giving out these truths (1 Pet. 4:10). So must we.

Verse 3.—“That by (kata, according to) revelation the mystery was made known to me.” **Mystery** (see 1:9, note) is some-

thing which cannot be found out by the searching of men alone, but must be revealed by God; although, after it is revealed, it may not be "mysterious" in the modern sense. It was made known to Paul by revelation (*apo-kalupsis*, taking off the veil). During the ten years or more of retirement, preparation, and witnessing between his conversion (Acts 9: 1-8) and the beginning of his missionary work (Acts 13: 2, 3), perhaps during his sojourn in Arabia (Gal. 1: 17), he received the revelation (see Gal. 1: 11-18; Rom. 16: 25, 26). "Even as I wrote before in brief." He had already in this epistle referred to this mystery briefly (1: 9, 10; 2: 11-18), and this is doubtless the reference rather than to an earlier epistle.

Verse 4.—"To which ye, reading, are able to perceive." The Greek preposition (*pros*) means, literally, **to or toward**. It might mean, secondarily, **according to or in accordance with**. "Looking toward" is good. "Which" refers to that which had been written before. "Looking toward which ye, reading." The present participle "reading" is from a verb (*ana-ginōsko*) which means to **know again, know thoroughly, know accurately, gather exact knowledge**. Note the difference between hearing and reading; when one hears he gets the information once, and sometimes forgets; when he reads he can read and reread until he knows accurately. The verb occurs 32 or 33 times. The word translated "perceive" (A. V. "understand") is translated "think" in 3: 20. It is in the aorist tense, showing a single definite action. It occurs 14 times, and is translated "perceive" twice (R. V. nine), "understand" ten times (R. V. three), "think" once, and "consider" once (2 Tim. 2: 17). "My understanding in the mystery of Christ." The word for "understanding" (A. V. "knowledge") is a compound (*sun, with, together, and iemi, to send*), and means a **sending together** of things in the mind, that is, an **understanding**. It occurs seven times, and is translated "understanding" six times and "knowledge" once (3: 4); in the R. V. "understanding" six times and "discernment" once (1 Cor. 1: 19). The reader is to be impressed with the fact that he wrote, not as a visionary dreamer, but as a God-inspired man who understood what he was writing about and had the right to be heard.—"The mystery of Christ," either the mystery of which Christ is the

Source, or Author, or the mystery which is Christ (apposition), or the mystery relating to Christ (objective); probably the latter. This mystery is called the "mystery of His will" (1:9), "mystery of Christ" (3:4; Col. 4:3), "mystery of the Gospel" (6:19), "mystery of God" (Col. 2:2), "mystery of the faith" (1 Tim. 3:9), "mystery of godliness" (1 Tim. 3:16). The word occurs 27 or 28 times; six times in Ephesians.

Verse 5.—"Which" mystery "in other generations was not made known to the sons of men." The word for "generation" (*genea*) occurs 42 times. It is translated "generation" 37 times, "nation" once (Phil. 2:15), "age" twice (3:5, 21), "time" twice (Acts 14:16; 15:21). In the R. V. it is correctly translated "generation" uniformly. It means (1) a begetting, birth, nativity, (2) that which has been begotten, men of the same family, (a) the successive members of a genealogy, (b) a race of men very like each other in endowments, pursuits, character, and especially in a bad sense, a perverse race, (3) the whole multitude of men living at the same time, used especially of the Jewish race living at one and the same period, (4) an age (i. e., the time ordinarily occupied by each successive generation), a space of from 30 to 33 years (Thayer).¹ "In other generations," dative of time. The mystery "was not made known to the sons of men **AS**." "Sons of men" doubtless refers to mankind in general, Jew and Gentile, in the "other generations" before the revelation was given "as" it is given "now," in Paul's time. Some think that "sons of men" refers to the unregenerate ones in contrast with the "holy ones," or saints (Ps. 25:14; Prov. 3:32).—Note that small but very important word "**as**," often overlooked. The fact of the revelation made in pre-Christian times, or in periods of time before this Gospel age, to the fathers

¹ Even a hasty reading of this complete list of references will show that the word always means the period of time of a generation of men, a family, or a period during which certain characteristics prevail. It never means a race with the thought of its entire existence. The word *genea* must not be confused with *genos*. The references are Mat. 1:17 (four times); 11:16; 12:39, 41, 42, 45; 16:4; 17:17; 23:36; 24:34; Mark 8:12 (twice), 38; 9:19; 13:30; Luke 1:48, 50 (twice); 7:31; 9:41; 11:29 (twice), 30, 31, 32, 50, 51; 16:8; 17:25; Acts 2:40; 8:33; 13:36; 14:16; 15:21; Col. 1:26; Heb. 3:10; Phil. 2:15; Eph. 3:5, 21.

and the prophets is not disputed, it could not be; the point here is the **measure and manner** of the revelation.—“As it has now been revealed to His holy apostles and prophets in the Spirit.” **In the way in which** it has now been revealed. Now the mystery is clearly revealed to Paul and other New Testament holy apostles and prophets (see 2:20, note), in the Spirit, and through them to the saints (Col. 1:26; Rom. 16:25, 26). The revelation was made clear to their minds and hearts by the Holy Spirit who was abiding in them (see 1 Cor. 2:10-14; John 14:26). They were “in the Spirit” when the Spirit was in them (Rom. 8:9; Rev. 1:10). “In the Spirit” might be dative of instrument or agency, “by the Spirit.” Probably the two ideas of **sphere** and **agency** are combined.—Note the contrasts:

In other generations....now.

Not made known....revealed.

Sons of men....holy apostles and prophets.

Verse 6.—There are eleven great points in the contents of the mystery, and the first point is given here (3:6). It is the salvation of the Gentiles and the placing of them, in Jesus Christ, on an equality with the Jewish Christians, raising both to a place much higher than mere Jewish privileges, even to be one with the Lord in the heavenlies (1:4, 18-23; 2:5, 6, 11-22). “That the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers.” The believing Gentiles are joint-heirs (of God) with the Jews; joint members (of His body, the church) with the Jews, and joint-partakers (of the promise) with the Jews. This is a glad and glorious Gospel. And as the word for “Gentiles” means also **nations**, we have a picture of the equality, in Christ, of all nations, a few representing the whole now, an earnest of the time when all shall know the Lord (Heb. 8:8-12).—It should be carefully noted here that the salvation of the Gentiles, and hence grace, the church, and the like, while not known in Old Testament times “as” fully as in Paul’s time, is a truth running through the Old Testament, was well known to the writers, and was known, or could have been known, to the people. The proof of this is abundant and cannot all be given here (see Acts 13:47; Rom. 9:24-26; 10:18-20; 15:8-12; Mat. 4:12-16; 12:17-21, with the Old Testament references, also Luke 24:25-27, 44-

48; Rom. 1:1, 2; 1 Pet. 1:10, 11; Acts 3:24, 25; 10:36-43; 26:22, 23, and many more). The point here is not so much the salvation of the Gentiles as it is the **composition** of the church and the **position** of the Gentiles in the church, which was not made known....“as.”—Just as in 2:5, 6 there are three verbs compounded with **sun**, meaning **with** and showing a joint relationship, identification, fellowship, so in 3:6 there are three nouns compounded with the same preposition and showing the same three things. (Compare also 2:19, 21, 22, when **sun** again occurs three times in composition.) And 3:6 is the result of 2:5, 6.—The word translated “fellow-heirs” is translated “joint-heirs” (Rom. 8:17), “heirs with” (Heb. 11:9), and “heirs together” (1 Pet. 3:7). The word for “fellow-members of the body” occurs nowhere else in the New Testament. The word for “partakers” is translated “partakers with” in 5:7. The Christian is an heir of God, a joint-heir with Christ (Rom. 8:17; Gal. 4:1, 7), an heir according to the promise (Gal. 3:29), an heir according to the hope of eternal life (Tit. 3:7), an heir of the promise (Heb. 6:17), an heir of righteousness (Heb. 11:7), an heir of the kingdom (Jas. 2:5). He is also a joint-member of the body of which Christ is the Head (1:23; 4:16, notes). “Of the promise in Christ Jesus through the Gospel.” He is also a joint-partaker of God’s promise in Christ by means of the Gospel. The “promise” is doubtless the promise of salvation based upon the great Abrahamic promise (Gen. 12:3), the gospel preached to Abraham, and through him and his seed, to the Gentiles (Gal. 3:8; Acts 3:25, 26) and secured in Christ Jesus (Mat. 11:21; Acts 13:32, 33; Gal. 3:6, 9, 13, 14, 22, 29). Some think that it is the gift of the Holy Spirit who is called the Promise of the Father (Luke 24:49; Acts 1:5; 2:33, 38, 39), and is the birthright of every Christian; doubtless both are true (see also note on 2:12). The source of this fellowship is “in Christ Jesus,” vital union with Him. The means or agency by which it is made known is “the Gospel.” The words “in Christ by the Gospel” refer to the three-fold fellowship rather than the last one alone.

Other points in the mystery are

(1) The victorious life, “Christ in you, the hope of glory” (Col. 1:27).

(2) The will of God, the stewardship and the heading up (1:9, 10).

(3) The union of Christ and the church as the Bridegroom and bride (5:22-32).

(4) The kingdom of God (Mark 4:11).

(5) The full revelation of the plan of salvation in Romans (Rom. 16:25, 26).

(6) God's wisdom (1 Cor. 2:7).

(7) The Gospel (6:19).

(8) The incarnation of Christ (1 Tim. 3:16).

(9) The resurrection of the body (1 Cor. 15:51, 52).

(10) The present blindness, in part, of Israel (Rom. 11:25).

Verse 7.—“Of which,” Gospel, “I was created a minister.” Paul was not only saved by the grace and mercy and longsuffering of God (1 Tim. 1:14-16), but he was also “created” (*ginomai*) a minister of this Gospel “according to the gift of the grace of God which was given” to him, including his commission and inspiration (Gal. 1:15, 16; 1 Cor. 2:13; 1 Thes. 2:13) and the power of God, the Spirit filled life (Acts 9:17; 13:9-11; 1 Cor. 2:4). The word translated “minister” (*diakonos*) means a **servant** with reference rather to the work he has to do than to his master. It is translated “minister” 20 times, “servant” seven times, and “deacon” three times (Phil. 1:1; 1 Tim. 3:8, 12). His ministry was given him “according to the gift of the grace of God,” and that in turn, was “according to the in-working of His power,” that is, the Holy Spirit working in Him (3:16, 20; see 1:19; Phil. 3:21; Col. 1:29). The Gospel is the means by which the mystery was made known, and it was made known to Paul in order that he might make it known to others (see Col. 1:23).

Verse 8.—“To me the less than the least of all saints.” Paul is so full of his wonderful subject and sees so clearly the awful sin of self-righteousness and bigotry and cruelty from which he has been saved, that he breaks the rules of grammar and piles a comparative upon a superlative and calls himself “less than the least” (leaster, if such a word were allowable) of all saints. He sees his own unworthiness in contrast with God's grace. See 1 Cor. 15:9, 10, where he compares himself with the other apostles, and

1 Tim. 1:15, where he compares himself with other saved sinners. "This grace was given." He considers it great grace, or undeserved favor, that God should allow him "to declare as glad tidings to the Gentiles the unsearchable (untraceable, untrackable) riches of Christ." Three times in this chapter Paul insists upon the fact, and glories in it, that his ministry among the Gentiles was a "grace" given to him by God (verses 2, 7, 8). And yet there was a time when this proud Pharisee spurned the idea of having any dealings with the despised Gentiles. A great illustration of the power of the Gospel.—Here again is one of his favorite words, "riches," or overflowing abundance (see also 1:7, 18; 2:4, 7; 3:8, 16). The adjective for "unsearchable" occurs twice; here and in Rom. 11:33, where it is translated "past finding out" (R. V. "past tracing out"). It means, literally, **that cannot be traced out, that cannot be comprehended.** The divine, incarnate, crucified, risen, glorified, and glorious Christ is the sublime Theme and the Source of the unsearchable riches.

Verse 9.—"And to make all men see." Paul's work was not only to evangelize the Gentiles but also to enlighten all men² as to the purposes of God, even the stewardship of the mystery which has been concealed from the ages in God, the Creator of all things. The word for "make see" occurs eleven times, and is translated "give light," "light," "lighten," "enlighten" (Luke 11:36; Rev. 22:5; John 1:9; Eph. 1:18; Heb. 6:4; Rev. 18:1; 21:23), "illuminate," R. V. "enlighten" (Heb. 10:32), "bring to light" (1 Cor. 4:5; 2 Tim. 1:10), "make see" (3:9). "What is the stewardship of the mystery." The word for "dispensation" here, as in 1:10, 3:2, means **stewardship or management**, administration, arrangement. "Of the mystery," the admission of the Gentiles on equal terms with the Jews. The word for "fellowship" is probably a marginal explanation which was copied into the text. The most and best manuscripts give "stewardship." "Having been hidden from the ages in God." The perfect passive participle "having been concealed" modifies mystery and shows

² The adjective "all" (pantas) may mean **all** (men, supplied) or just **all**, referring to the Gentiles (v. 8). There is some discussion as to whether the word belongs in the text at all, as some manuscripts do not have it. But the evidence for its retention is good.

that the mystery was in existence, but concealed from men until revealed to Paul (Col. 1:26). His work was to bring to light to all men God's plan for the world-wide distribution of the full gospel through his stewards. The mystery was hidden "from the ages in God who created all things" (Rom. 16:25; 1 Cor. 2:7). "By Christ Jesus" is omitted in most manuscripts. This omission does not deny the fact, asserted elsewhere (Col. 1:13-16; Heb. 1:1, 2) that Jesus was the intermediate agency in creation, but it here shuts our thought up to God alone, as both the Creator of all things and the Author of the great Plan of Redemption.

Verse 10.—"In order that now, to the principalities and authorities in the heavenlies." The purpose of this great stewardship: the evangelization of the heathen and the enlightenment of all men is, as stated here, **in order that now**, in this present age, the manifold wisdom of God might be made known, through the church, to the angelic beings, the governments and authorities in the heavenlies. The words for "principalities and powers" (A. V. and R. V.) are the same as the first two items in 1:21 (only they are in the plural here) and they mean the same and refer to the same. In 1:21 we are told that Christ was raised and seated in the heavenlies "far above" these governments and authorities. In 2:6 it says that Christians have been, and hence are now, spiritually raised and seated in the heavenlies **with** Christ. These angelic beings are in the heavenlies but below Christ and the Christian. In 2:2 (see note there) we see the devil as the ruler of another "authority," the usurped authority of demons. The place is the "air," or atmosphere, the region between the heavenlies and the earth. In 2:1-3, 13-16 we see the earth, the spiritual abode of the unregenerate, and upon it the blood-stained cross of Jesus. Now take pencil and paper and draw four horizontal parallel lines about an inch apart. Write on the top line **Heavenlies—Christ and the Church**; on the next **Heavenlies—Governments and Authorities**; on the next **Air—Devil and Demons**, and on the bottom line **Earth—the Unregenerate**. These angelic beings on the second line look up and see the church with Jesus, a great company from all nations, Jews, English, American, Chinese, Japanese, Indians, and all, living in harmony and victory and fellowship and happiness. They wonder how they came to be there

and in that condition. They look down and see the confusion in the air. They look further down and see the wretched unregenerated, lashed by the devil, degraded and suffering because of sin, but they also get the story of the cross of Jesus with the "Lord of Glory" (1 Cor. 2:8) hanging thereon, and they hear the words "Christ also once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18), and **the mystery is solved**.—"Might be made known through the church." The manifold wisdom of God is, to the angelic hosts who know nothing of redemption experimentally, clearly shown in the plan of redemption, not as **taught** by the church but as **experienced** and **lived out** by the church.—"The manifold wisdom of God." The word for "manifold" is used only in this place and means **much-variegated**. Every phase and detail and question in the difficult problem of salvation, with its striking contrasts, such as sin, holiness; death, life; and the like was carefully worked out and skillfully fitted into the whole as pieces and threads and colors are worked into a pattern until a beautiful picture is presented. And this much-variegated pattern of redemption shows the much variegated wisdom of God (Rom. 11:33-36).

Verse 11.—"According to the purpose of the ages" ("the eternal purpose"). This great Plan of Redemption, illustrating God's much-variegated wisdom, is being worked out according to a fixed purpose of the ages, or world-periods, which was formed before the ages began and which will continue as long as they continue. "Which He purposed in Christ Jesus our Lord." The verb translated "purposed" (*poieō*) here is used about 550 times in the N. T. It is the common word for **do** and **make** and is translated "purposed" only this once. It means here to **perform** or **accomplish**. In the incarnation and death of the eternal and anointed Son of God, in His resurrection and lordship, and in His purpose to come again Jesus became the historical accomplishment of the eternal purpose of God. "In Christ" (anointed, John 1:41, margin; Luke 4:18; Acts 10:38), "Jesus" (Saviour, Mat. 1:21), "our Lord" (Rom. 10:9, 12, 13; 14:9; Col. 2:6).

Verse 12.—"In whom we have boldness." This same Lord Jesus Christ described in all His majestic greatness as the one who has accomplished the eternal purpose of God is our personal

Saviour, and, redeemed by His blood, we **have**, now, "in Him," "boldness," or freedom of speech, courage to speak, liberty. This word (*parrêsia*) occurs 31 times and is translated, in A. V. and mostly in R. V. "boldness" (Acts 4: 13, 29, 31; Eph. 3: 12; Phil. 1: 20; 1 Tim. 3: 13; Heb. 10: 19; 1 John 4: 17), "boldly," in, or with, boldness (John 7: 26; Eph. 6: 19; Heb. 4: 16), "openly" (Mark 8: 32; John 7: 4, 13; 11: 54; 18: 20; Col. 2: 15), "plainly" (John 10: 24; 11: 14; 16: 25, 29), "freely" (Acts 2: 29), "boldness (and plainness) of speech" (2 Cor. 3: 12; 7: 4), "confidence" (R. V. boldness, Acts 28: 31; Heb. 3: 6; 10: 35; 1 John 2: 28; 3: 21; 5: 14). The basis in practically all these verses is the **blood** and **hope**. "And access." We have also **access**, or approach, admittance (see 2: 18). The "far off" ones are "made nigh" by the blood of Jesus and can personally come boldly into the Father's presence at any time and all the time (Heb. 9: 6-14; 10: 11-22). "In confidence." In Him we have **confidence**, or, as the Greek has it, access "in confidence" or "**with confidence**" (instrumental). This word (*pepoithêsis*) occurs six times and is translated "trust," R. V. "confidence" (2 Cor. 3: 4) and "confidence" (2 Cor. 1: 15; 8: 22; 10: 2; Eph. 3: 12; Phil. 3: 3, 4). The root of the word means to **persuade**, and is related to the root for **believe**. To be persuaded is to **obey**, and from real obedience comes confidence, or reliance.—All this is "through the faith of Him." "Of Him" is genitive case and may be a possessive genitive, equivalent to "His," that is, **His faith**, or it may be, and probably is, an objective genitive, making **Him** the object of faith. In this case it would read, **faith toward**, or **in respect to**, or **in Him**. Saved by faith (2: 8); live by faith (3: 12).

Verse 13.—"Wherefore I ask for myself that ye faint not in my tribulations." This verse expresses a desire, or wish, based upon the preceding facts. "Wherefore," or on which account. So great was the contrast between the picture of Paul as the minister of the eternal purpose of God through Christ Jesus (vs. 2-12) and his present sufferings and imprisonments that the people were in danger of discouragements. Paul, the minister of the mystery and the champion of the universal church composed of Jew and Gentile in Christ, had ended his three missionary jour-

neys with a visit to the mother church in Jerusalem (Acts 21-23). This church, strongly Jewish, did little or nothing to protect him, and the result was a narrow escape from death by mob in Jerusalem, two years imprisonment in Cæsarea (Acts 24-26), and two years, at least, in chains in Rome, where he was writing this and other epistles. The Ephesians might think that the cause was hopeless and God's plan defeated. "In my tribulations in behalf of you, which (single tribulation) is of such a nature as to be for your glory." He emphasizes the fact that there is no defeat, but that his tribulations are on their behalf and they **are** their glory. The word for "tribulation" (thlipsis) occurs 45 times, and means (1) a **pressing, pressure**, (2) **oppression, affliction, tribulation, distress**. It is translated "burdened" (R. V. "distressed") once (2 Cor. 8:13), "anguish" once (John 16:21), "affliction" 18 times, "tribulation" 21 times, "persecution" once (Acts 11:19), "trouble" three times (1 Cor. 7:28; 2 Cor. 1:4, 8); in the R. V. "affliction" 21 times, "tribulation" 22 times, and "anguish" once. The word "tribulations" here is plural, but the pronoun "which" is singular, "every one of which is for your glory." Again, the word for "which" (hêtis, pronounced haytis) is the indefinite-relative, having the strong qualitative force, "which is of such a nature as to be for your glory" (see 1:23, note). They must not lose courage and desert the cause because the messenger of such glad tidings is in chains. It is an honor, "glory," to them, and a proof that the Lord considered the union of them with Himself worthy of the sufferings of the minister. He says, in substance, "Do not give up, but let us work and pray and believe together. Our cause is not hopeless; it is the eternal purpose of God." The verb for "desire" is in the middle voice, and means to **ask for one's self**. That is, for my sake I ask, do not lose courage (see 2 Cor. 1:6; Rom. 8:18).

III. **Prayer.** The Spirit as Power; to be and to do (vs. 14-19).

1. Introduction (vs. 14, 15).

- (1) The reason: "For this cause."
- (2) The posture: kneeling. "I bow my knee."
- (3) The address: "unto the Father."

(4) The family: (1) Some in heaven, (2) some on earth.
 (5) The family name. "Out of whom the whole family is named."

2. The Prayer (vs. 16-19). "That He would grant you."

(1) The measure (v. 16). "According to the riches of His glory."

(2) The petition (v. 16). To be made strong.

1. The means of strength: "with power."

2. The source of power: "through His Spirit."

3. The home of power: "in the inward man."

4. The purpose: "that Christ may dwell" (v. 17).

(1) His dwelling-place: "in your hearts."

(2) The means: "through faith."

(3) The purpose (vs. 17-19). "In order that ye"

1. Having been rooted in love, and

2. Having been grounded in love,

3. Might have full strength

(1) To comprehend, with all the saints, the love of Christ; (1) its breadth, (2) its length, (3) its depth, (4) its height.

(2) To know the love of Christ which surpasses knowledge.

5. The final purpose: "in order that ye may be filled unto all the fulness of God."

NOTES ON 3:14-19

Paul's Second Prayer

We commonly call this and the prayer in 1:15-23 the prayers of Paul, but we must go deeper. They really represent God our Father revealing His heart's desire and longing for His beloved children. May we satisfy Him who has so bountifully satisfied us!

Introduction (vs. 14, 15). Note the contents of this introduction in the outline above.

Verse 14.—"For this cause" (see note on 3:1). This is not the common Greek expression for "for this cause" or "because of this," but a peculiar expression used only three times (3:1, 14; Tit. 1:5). It is the accusative singular of the word for "grace"

(charis), used adverbially, or as an improper preposition, and it carries the root meaning of unmerited favor. Literally, it would be "in favor of this" or "for the grace of this." Note Paul's recognition of divine and unmerited favor throughout.—"I bow my knees," both knees, a posture for prayer showing humility, concentration, earnestness, and unusual emotion (2 Chron. 6: 13, 14; 1 Kings 8: 54; Dan. 6: 10; Mat. 17: 14, 15; Mark 1: 40; Acts 7: 60; 9: 40; 20: 36; 21: 5; compare Luke 22: 41 with Mat. 26: 39 and Mark 14: 35). Standing was also a common posture (1 Sam. 1: 26; 1 Kings 8: 22; Mat. 6: 5; Mark 11: 25; Luke 18: 11). "I" is repeated from verse 1, and "bow" is the predicate of "I" (v. 1). The word "bow" occurs four times (Rom. 11: 4; 14: 11; Eph. 3: 14; Phil. 2: 10). "Unto the Father," the Head of the family and the one who hears and answers prayer offered in the name of the Son under the direction of the Spirit (John 14: 13, 14; 15: 16; 16: 23, 24; Rom. 8: 26, 27; Jude 20). The word "Father" suggests also a motive for prayer.

Verse 15.—"Out of whom the whole family in the heavens and upon the earth is named." The Father is the **Source** of the family. The doctrine of the fatherhood of God (not the universal fatherhood) is a precious one. God is a father; He has a family; the family is growing, and people become members of it by the new birth (John 1: 12, 13). Some have passed on and are "in heaven"; some are yet "on earth," but it is the whole family still; death does not break up His family.—There is a difficulty in translating the Greek for "the whole family," its obvious meaning, because of the omission of the article. Strictly speaking, this translation is not correct, unless the article may be understood (we know that in the later, common Greek of the people, in which the New Testament was written, the law of the article was not adhered to so closely), yet the context seems to demand it. The Revised Version translates "every family," which is more literal but not so fitting; there is but one family. The margin of the Revised has "all fatherhood," which is also literal and helps to explain "is named," but is not so clear. We are not ready to give up the expression "the whole family." "Is named." The antecedent of "whom" is father." The Greek for "Father"

is **pater**, and for "family" is **patria**. In English the connection is with "father" and "fatherhood," rather than with "father" and "family." This relation of names is clearer in Greek than in English.—The Received Text and the King James' Version add the words "of our Lord Jesus Christ" which are in some of the later manuscripts, some ancient versions and quotations, but are omitted in the most of the earlier manuscripts, some ancient versions and quotations, and in the Revised Version and margin. If they are retained, the antecedent of "whom" would be "Christ," and this would emphasize the important fact that, while the church is the family of God and would, after the analogy of earthly families, take the name of the Father, yet it is also the bride of Christ (5:23-32; 2 Cor. 11:2), and the bride takes the name of the Bridegroom; Christ, Christians. Here would be another strong reason for the need of the Holy Spirit; the bride must be saved from doing anything or saying anything or going anywhere that would bring any reproach upon Him whose name she bears.

The Prayer (16-19). These verses form a remarkable passage grammatically, and we have tried to give a faithful grammatical outline. Strictly speaking, there is but one petition, "to be made strong with power through His Spirit in the inward man," followed by a series of purpose clauses, each containing the purpose of the preceding one (see Outline). This will be evident if we use "in order that" instead of "that." There is one infinitive of purpose, one subjunctive of purpose, the subject of which is modified by two participles which are practically equivalent to another purpose clause or two, and then still another subjunctive of purpose. We are to be made strong with power by His Spirit **in order that** Christ might dwell; have Christ indwelling **in order that** we may be rooted and grounded; be rooted and grounded **in order that** we might be strong to comprehend and know the love of Christ; be strong to comprehend and know **in order that** we might be filled with all the fulness of God. These four purpose clauses do not all depend upon the petition in verse 16 because there is no "and" between them.

Practically, however, there are seven petitions, (1) made strong with power by His Spirit, (2) Christ dwelling in the heart, (3) rooted in love, (4) grounded in love, (5) have full strength to

comprehend the cube of the love of Christ, (6) have full strength to know the love of Christ, (7) filled unto all the fulness of God.

Verse 16.—“In order that He might give to you, according to the riches of His glory.” The purpose of the prayer; every prayer should have a definite purpose. God the Father is the Giver, in answer to prayer (Jas. 4:2, last clause). He gives, not out of but according to His riches. He is rich in glory, as well as in grace and mercy (1:7; 2:4, 7); He has “unsearchable riches” (3:8). “Glory” is Himself, the glorious and holy One, the splendor of the manifestation of His person, power, character, and works.—“To be made strong with power through His Spirit in the inward man.” This is the Main Petition of the prayer. The Christians must be “made strong.” This verb (*krataioō*) occurs four times (Luke 11:80; 2:40; 1 Cor. 16:13; Eph. 3:16), and from it comes the noun *kratos*, **strength** (1:19; 6:10). The means of this strength is “power,” not “might,” as the A. V. has it. The Greek word is *dunamis*, which is not might but **dynamite**, and which is correctly translated “power” in verse 20 (see 1:19, 21, note and footnote). “Through His Spirit.” The Holy Spirit of God is the source of power (see also Micah 3:8; Acts 1:8). “In the inward man,” the man within, the regenerated spirit, the “heart” of verse 17 (see 1:18, note for a definition of “heart”). The heart of the unregenerated man is Satan’s throne and workshop (Jer. 17:9; Mark 7:21-23; Gen. 6:5), and the purpose of salvation is a new, clean heart with a new King on the throne (Ezek. 36:26, 27; Ps. 51:10; Tit. 3:5; 2 Cor. 5:17; John 1:12, 13). Regeneration is the initial step, but this great work must be maintained and this is the work of the Holy Spirit in the regenerate heart. He is the power of God by which we are kept (1 Pet. 1:5).

Verse 17.—“That Christ may dwell, through faith, in your hearts.” The purpose of the strengthening with power through His Spirit is that Christ may dwell. The Spirit represents the risen Christ in the heart (John 14:16, 18, 23; 16:7). When He is there Christ is there (Rom. 8:9, 10).—The word translated “dwell” in a compound *katoikeō* meaning to dwell down, settle into a permanent abode (see 2:22, footnotes). The supreme purpose of the indwelling of the Holy Spirit is to represent, re-

veal, bear witness of, and make real the living Christ. "Through faith," as the means. This phrase is in an emphatic position here.—Through faith we are saved (2:5, 8), are children of God (Gal. 3:26), are justified (Rom. 5:1), have Christ indwelling (3:17), are kept (1 Pet. 1:5), have access (Rom. 5:2), stand (2 Cor. 1:24), walk (2 Cor. 5:7), live (Rom. 1:17), have victory over the world 1 (John 5:4), have victory over the evil one (6:16), have hearts purified (Acts 15:9), rejoice with joy unspeakable and full of glory (1 Pet. 1:8), and many more.—"In order that ye, having been rooted and grounded in love." An unfortunate verse division here. "In order that ye" belongs with the verb at the beginning of verse 18, but the two participles are in the nominative plural, agreeing with "ye," the subject of the verb, hence "in order that ye" must be taken back into verse 17.—"Having been rooted and grounded." The construction is varied here, but these two perfect passive participles are practically equivalent to two purpose clauses; that is, that Christ may dwell **in order that** ye may be rooted and grounded, the rooting and grounding being the result of Christ's indwelling. The versions translate these as present participles, showing the continuance of the past action down to the present time; we **are** because we **have been**. "Rooted"; the word is used only here and in Col. 2:7 ("having been rooted in Him"). A tree that is not well rooted is easily blown over. God desires that we be well rooted so as to stand Satan's windstorms of temptation and so as to bear fruit (Ps. 1:3; Jer. 17:7, 8); fruit being the result of life. The verb translated "ground" occurs six times, and is translated "lay the foundation of" (Heb. 1:10), "found" (Mat. 7:25; Luke 6:48), "ground" (3:17; Col. 1:23), "settle" (1 Pet. 5:10). The noun from this verb is translated "foundation" sixteen times (including 2:20, see note). God desires that we be well grounded, so as to stand the floods of trial and to stand fast in the faith (Mat. 7:24-27; Col. 1:23). Two impressively suggestive metaphors.—"In love"; not the love of God nor the love of Christ, nor yet mere human love, but Christian love which comes from Christ, and which is the "bond of perfectness" (Col. 3:14). Love is the element in and from which we are to derive life and growth and fruit; love is the deep and firm foundation upon which we are

to be thoroughly established and securely settled. In Colossians the thought is rooted "in Him," grounded in "the faith" (Col. 2: 7; 1: 23).

Verse 18.—"May be able to comprehend." Bringing in "In order that ye," from verse 17, the sentence stands, "In order that ye . . . may be able to comprehend." The A. V. translation "able" is weak; the R. V. translation "be strong" is inaccurate because the verb is different from the one translated "strengthened" in verse 16. This compound verb (*ex-ischuō*) occurs but once, although the simple verb (*ischuō*), the noun (*ischus*, **might**) and the adjective (*ischuros*) occur many times. It means to **be mighty**. (Thayer gives **to be eminently able**.) Thus we find the same three powerful words, *dunamis*, *kratos*, *ischus*, in 3: 16, 18 as in 1: 19 (see note there).—"Be mighty to comprehend." The R. V. has softened "comprehend" to "apprehend." The Greek verb is a compound (*kata-lambanō*) in the middle voice, aorist tense, and means **to take down, lay hold of, or seize for one's self**; and to seize with the mind, or understanding, is to **apprehend or comprehend**.³—"With all the saints"; unity brings strength, even in the matter of knowledge and doctrine. "What is the breadth and length and depth and height." Here is an immense cube; but of what? Many and varied have been the answers, some quite fanciful, and the end is not yet. But the answer seems to be at hand, at the beginning of the next verse, "the love of Christ" (note the word "love" before and after the cube); His love as manifested in the great Plan of Redemption (5: 2, 25; Gal. 2: 20; Rom. 8: 35, 39). Study and meditate upon it, "with all the saints": (1) Its breadth: how broad is the love of Christ? This is the thing that the sinner desires to know; is it broad enough to take him in? Any of the "whosoever" verses, or their equivalents, such as "if any man," etc., will answer this (John 3: 16; 6: 37; 7: 37; Rom. 10: 13; Rev. 22: 17). (2) Its length: this speaks of as-

³ Opinions may differ here (and in John 1: 5) as to just how strong an English word may be used. "To **apprehend** is to lay hold of or catch the meaning of something; to **comprehend** is to embrace or understand a thing in all its compass and extent. One **apprehends** much that he does not **comprehend**; as, one may **apprehend** without **comprehending** the idea of infinity" (Webster's New International Dictionary).

surance, which is the next question after salvation. "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:12). (3) Its depth: this may be measured by the immeasurable distance which Jesus traveled from the highest heights to the lowest depths, where we were, dead in sins, under the curse. He went from the glory to the cross; not to an ordinary death, but "even" the death of the cross, the curse's death (Phil. 2:5-8; Gal. 3:10, 13). (4) Its height: When He reached the lowest depths, He found us, settled all of our bills (sin, death, curse, wrath), made full satisfaction to God, and took us out of the lowest depths and away with Himself up to the highest heights (2:5, 6). Wonderful cube! Marvellous love of Christ!

Verse 19.—"And to know the love of Christ which passeth knowledge." To comprehend and to know. To comprehend the incomprehensible; to know the unknowable; the love of Christ, His love to us, which passes, surpasses, excels knowledge; literally, **the surpassing-knowledge love of Christ**. Here is the same participle as in 1:19 (see note) from the great "overshooting-the-mark" verb from which we get our word **hyperbole**, translated there "exceeding."⁴ Keep on studying, thinking, praying, meditating, conversing, learning, knowing, and at the end of life you will know much, yet not much as compared with what there is to know, of the matchless, boundless, fathomless love of Christ.—"In order that ye may be filled unto all the fulness of God." This is the climax, the ultimate purpose of it all. Christ Jesus is the fulness of all things and of the Godhead; He is the fulness of God (Col. 1:19; 2:9); the church is His fulness (1:23, see note); therefore be filled with Him. ("Ye are made full in Him," Col. 2:10). The Holy Spirit is His representative on

⁴ This Greek verb (*hyperballō*) occurs five times, and is translated "exceed" (2 Cor. 9:14; Eph. 1:19; 2:7), "excel," R. V. "surpass" (2 Cor. 3:10), "pass" (Eph. 3:19). The adverb from it occurs once, and is translated "above measure" (2 Cor. 11:23). The noun (*hyperbolē*, ē=ay, accented) occurs eight times, and is translated "excellency," R. V. "exceeding greatness" (2 Cor. 4:7), "abundance," R. V. "exceeding greatness" (2 Cor. 12:7), and (with *kata*) "exceeding" (Rom. 7:14), "beyond measure" (Gal. 1:13), "more (R. V. most) excellent" (1 Cor. 12:31), "far more exceeding," R. V. "more and more exceeding" (2 Cor. 4:17, *kath hyperbolēn eis hyperbolēn*).

earth; be filled with Him (5:18; John 20:22).—The goal, sought in the first petition (v. 16), has, through a series of steps, been reached in the aorist tense of single definite action, “may be filled.” Then comes the present tense, progressive action, “be being filled,” or “be kept filled” (5:18, note).—This is the final purpose of redemption from man’s standpoint (see 3:21 for God’s standpoint).

IV. Doxology (vs. 20, 21).

1. The Address (v. 20). “Now unto Him who is able to do exceedingly abundantly above all that we

(1) Ask or

(2) Think.

2. The Measure of the Power in action. “According to the Power that worketh in us.”

3. The Ascription (v. 21).

(1) The theme: glory.

(2) The place or sphere: the church.

(3) The source: “in Christ Jesus.”

(4) The duration.

1. As to the people: “unto all generations.”

2. As to time: “for ever and ever.”

Amen.

NOTES ON 3:20, 21

The Doxology

This sublime doxology grows not only out of the doctrinal part of the epistle (chs. 1-3), but also out of the prayer for power (3:14-19). It is the grand climax of both. Paul has been teaching some deep and tremendous truths regarding redemption and God’s great plan for us. Can they be made real? Can God carry out His plans and promises? “Now unto Him who is able,” etc. He has been praying for a power far beyond anything human, a power which will be most far reaching in its results. Can the prayer be answered? Are not the difficulties too great? Is not this too hard even for the Lord? “Now unto Him who is able.”⁵

⁵ See the study on “What God is able to do” in the author’s “Christian Workers’ Manual,” page 173.

Verse 20.—**The Address.** “Unto Him who is able.” This is the present participle of the verb **dunamai**, from which the noun **dunamis** (1:19) is derived. “Unto Him who is powerful,” full of power. Powerful “to do.” What? “What we ask.” Yes, and more. “What we think.” More. “What we ask or think.” Yes, and more. “All that we ask.” More. “All that we ask or think.” Yes, and more. “Above all that we ask or think.” More. “Abundantly above all that ask or think.” Yes, and more. “Exceedingly abundantly above all that we ask or think.” Yes, and even more, for the Greek adds still another preposition, which makes the word a little difficult to translate into English, but which would be something like the **superfluity of the excess of abundance**: and to this he still adds “above all.” Note the piling up of prepositions to reveal the power of God.⁶ The verb for “ask” is in the middle voice, and means to “ask for one’s self.” We can ask much and think more, but this includes both.—But God’s power in doing this is, according to His will, measured and limited by the in-working of another power. If He is powerful to do the superabundance, multiplied by three, above all that we can ask or even think, why does He not do it? “According to the power that in-works in us” is the answer. This “power” is the “power through His Spirit” (v. 16, where the same word **dunamis** is used). He in-works, not in the world but “in us.” May the Holy Spirit be permitted to work unlimited and unhindered in us. “The Lord teach us to bring our experience into harmony with His promises” (Monod).

Verse 21.—**The Ascription.** “Unto Him be glory.” The optative (optative of wishing) form of the verb is usually supplied in such instances, “May glory be unto Him.” This is pref-

⁶ **Huper-ek-perissou huper panta.** **Perissou** means to “abound, have more than enough” (see on 1:8). Prefix **ek** and we have “the excess of more than enough.” Prefix **huper**, the great preposition for over, above, beyond (compare **huper-ballō** in 1:19; 3:19), and we have “the over, or above, or beyond”; that is, “the superfluity of the excess of the more than enough.” Now add another **huper** with **panta**, and we have “the superfluity of excess of more than enough above and beyond all things” which we ask or even think. There are 28 Greek words in the New Testament compounded with **huper**; of these 22 are found in the Pauline epistles, including Hebrews, and 20 are found nowhere else. **Huper-ek-perissou** occurs also in 1 Thes. 3:10; 5:13.

erable, although some would supply "is," "Unto Him is glory."—"Glory in the church." The place, or sphere, the bearer, of this glory is **the church**. This, also, is the final purpose of redemption, the purpose from God's standpoint (see v. 19). And it is necessary that the church should be filled with all the fulness of God in order that He may have glory.—The prayer is, then, that we may be strengthened with power through His Spirit, in order that Christ may dwell in our hearts by faith, in order that we may be rooted and grounded in love, in order that we may be mighty to comprehend the cube and to know the surpassing-knowledge love of Christ, in order that we may be filled unto all the fulness of God, in order that unto Him may be glory. The church, then, according to this verse, with others, is a **company of people, called out from the world, separated from sin unto God, belonging to the Lord, controlled by Christ, filled unto all the fulness of God, a people through whom God is glorified, a monument of the manifold wisdom of God** (see 1:22; 3:10, 19; 5:24; notes). Is your church glorifying God? "By ("in") Christ Jesus." He is the source, the sphere in which, the enabling power by which, the instrument by which the church glorifies God.⁷ The word "glory" is not easily defined; but it may be said to include splendor, brightness, majesty, praise, and all that is Godlike (see also v. 16, note).⁸ A prominent thought here is **praise** as well as the power to make God glorious in the eyes of others. God receives praise through the church.—How long? "Unto all generations, for ever and ever," literally, "Unto all the generations of the age of the ages." Here are two expressions for eternity: As to people, "Unto all the generations" as long as any one, or any generation of people, shall exist (see v. 5, note; compare Luke 1:50, "Unto generations and generations"); As

⁷ The Revised Greek Text and the R. V., which have strong manuscript evidence, insert "and" between "in the church" and "in Christ Jesus," thus reading "in the church and in Christ Jesus." This would make the church and Christ, the body and the Head, the saved and the Saviour, the redeemed and the Redeemer, equally the sphere, or place, in which God is glorified. In the last analysis, this meaning does not differ so much from the other, since it is only through the vital union of the church with Christ that God can be glorified.

⁸ See "Christian Workers' Manual," pages 171, 172.

to time, "Of the age of the ages." These two expressions are combined into the one strong expression, "unto all the generations of the age of the ages." "Of the age of the ages" occurs only here, being connected with "unto all the generations." "Unto the age of the age" is found once (Heb. 1:8), and "unto all the ages," R. V. "for evermore," once (Jude 25). But the usual expression "for ever and ever" is "unto the ages of the ages," which occurs 21 times, fourteen of which are in the Book of Revelation. The four expressions, therefore, occurs 24 times, and mean **for ever and ever, for evermore, world without end, or throughout all eternity**.—The glory to God is to be for ever (Gal. 1:5; Phil. 4:20; 1 Tim. 1:17; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 5:11; Rev. 5:13; 7:12).—"Amen"; surely, truly, so be it, let it be so.

Our Calling

Ten things that we are saved for and chosen to be:

1. Fellow-heirs (3:6).
2. Fellow-members of the body (3:6).
3. Fellow-partakers of the Promise (3:6).
4. Monuments of the manifold wisdom of God, now (3:10).
5. Called by His name (3:14, 15).
6. Rooted in love (3:17).
7. Grounded in love (3:17).
8. Strong to apprehend and know the love of Christ (3:18, 19).
9. Filled unto all the fulness of God (3:19).
10. That God may be glorified (3:21).

PART II—PRACTICAL

Walk Worthily of This Vocation (chs. 4-6)

CHAPTER FOUR

THEME: THE CHRISTIAN'S WALK

I. Walk Worthily of His Calling (vs. 1-16).

1. Introductory (v. 1). The connection.

- (1) The messenger. I, Paul, the prisoner in the Lord.
- (2) The basis. "Therefore" (see chs. 1-3).
- (3) The method of calling. "Beseech."
- (4) The called. "You," Christians.
- (5) The exhortation, or call. Walk worthily of the vocation of which ye were called.

2. How to walk worthily (vs. 2, 3).

- (1) With all lowliness of mind.
- (2) With all meekness.
- (3) With longsuffering.
- (4) Forbearing one another in love.
- (5) Giving diligence to keep the unity of the Spirit in the bond of peace.

3. The oneness of the church (vs. 4, 5). The seven unities.

- (1) One body.
- (2) One Spirit.
- (3) One hope of your calling.
- (4) One Lord.
- (5) One faith.
- (6) One baptism.
- (7) One God and Father of all, who is (1) over all, (2) through all, (3) in all.

4. Helps to walk worthily (vs. 7-15).

(1) Christ's gifts to the individual (vs. 7-10). To each one of us is given

1. Grace (7). The measure is according to the measure of the gift of Christ.

2. Christ's ascension and His ascension gift (vs. 8-10).

(1) His ascension on high.

1. He led captivity captive.

2. He gave gifts unto men.

(2) His ascension presupposes His descent into the lower parts, the earth.

(3) He who descended is the same who also ascended far above all the heavens.

(4) The purpose. In order that He might fill all things.

(2) Christ's gifts to the church (vs. 11-15).

1. The gifts (v. 11)

(1) Some as apostles.

(2) Some as prophets.

(3) Some as evangelists.

(4) Some as pastors and teachers (pastor-teachers).

2. The purpose (v. 12).

(1) For the perfecting of the saints.

1. Unto the work of ministering.

2. Unto the building up of the body of Christ.

3. The time of the perfecting (v. 13). The end. Till we all attain

(1) Unto the unity

1. Of the faith.

2. Of the full knowledge of the Son of God.

(2) Unto a fullgrown man.

(3) Unto the measure of the stature of the fulness of

Christ.

4. The purpose of the perfecting (vs. 14, 15).

(1) The negative purpose (v. 14). In order that we may be

1. No longer babes.

2. No longer tossed to and fro, and

3. No longer carried about (1) with every wind of doctrine, (2) in the deceit of men, (3) in craftiness, (4) toward the wiles of error.

(2) The positive purpose (v. 15). But in order that

we

1. Speaking the truth in love,

2. May grow up into Him in all things. Into Him, Christ, the Head, etc.

5. Result. The unity of the body with the Head (vs. 15, 16).

(1) The Head. (1) Christ, (2) the One from whom the whole

(2) Body (the church) makes (for itself) the increase of the body unto the building up of itself in love, by

1. Being joined closely together, and

2. Being knit together (1) by every joint of supply, (2) according to the inworking in the measure of each one part.

NOTES ON 4: 1-16

THE CHRISTIAN WALK

Walk Worthily of His Calling (vs. 1-16)

Practical Christianity is based upon Doctrinal Christianity, and Doctrinal Christianity is based upon Historical Christianity. Historical Christianity consists of certain definite historic facts; something happened just nineteen hundred years ago. These definite historic facts are the life, death, resurrection, ascension, enthronement, and lordship of our Lord Jesus Christ. If these events did not happen, then we have no Historical Christianity, and if we have no Historical Christianity, we have no Doctrinal Christianity, and if we have no Doctrinal Christianity, we have no Practical Christianity, and there we are, landed and stranded in a mass and a mess of infidelity, lawlessness, and corruption.

Introductory

Verse 1.—The word “therefore” connects the practical part (chs. 4-5) with the doctrinal part (chs. 1-3), and supplies the basis for the practical exhortations. Because of the finished work of the Lord Jesus, because of what you have been saved from and saved for, because of your high calling in Christ, therefore measure up, act like it, walk worthily of your calling.—“I.” This is one of the four prison epistles, and Paul, the writer, was a prisoner in Rome for Christ’s and the gospel’s sake. They were the cause of his imprisonment.—“The prisoner in the Lord.” Union with Christ as his Lord had made him the (special) pris-

oner. This connects with 3:1, "the prisoner of Jesus Christ." "Beseech you." He beseeches, not commands. For one who digests the contents of chapters 1-3, the beseeching is stronger than the command (see Rom. 12:1). The Greek word (*para-kaleō*) occurs about 110 times, and is translated (in the A. V.) "entreat" three times, "beseech" 43 times, "exhort" 23 times, "comfort" 23 times, etc. It means literally, to **call to one's side, to summon**.—"Walk worthily of the calling in which ye were called." The word for "calling" (*klēsis*) occurs eleven times, and is translated "calling" ten times, (including 1:18; 4:4) and "vocation" once (4:1). In the R. V. it is uniformly translated "calling." Christians are besought to **walk worthily** of their calling (see v. 4, note). This is the third "walk" of Ephesians (see 2:2, 10). Their calling is described in chapters 1-3 (see pages 73, 102, 128 for summaries).

How to Walk Worthily (vs. 2, 3)

Verse 2.—"With (accompaniment) all lowliness." This compound Greek word (*tapeino-phrosunē*) means **lowly in mind, "having a humble opinion of one's self: a deep sense of one's (moral) littleness: humility** (Thayer). It occurs seven times (Acts 20:19; Eph. 4:2; Phil. 2:4; Col. 2:18, 23; 3:12; 1 Pet. 5:5). The adjective part of the word, occurring eight times, was used in classical Greek in a mean, base sense, but Jesus raised it to a high use when He described Himself as "lowly in heart" (Mat. 11:29).—With all "meekness." This word includes gentleness and submission under trial, whatever that trial may be. It rests on the former word, lowliness, and is, therefore, "a grace in advance of lowliness" (Trench). It represents a spirit which has no resentment against man. It occurs twelve times in the New Testament, while the adjective "meek" occurs four times (Mat. 5:5; 11:29; 21:5; 1 Pet. 3:4). A "meek and quiet spirit" is a priceless garment which is never out of style (1 Pet. 3:3, 4).—With "longsuffering." In Greek this is a compound word meaning **long and spirit, or temper**. The word for "temper" comes from a verb meaning to **rush forth, be in a heat, breathe violently**. The full word means **long-tempered**. "To be of a long spirit; not to lose heart" (Thayer). The word for "long" means

also far off. Make your good temper long, and put your bad temper far off. The word "longsuffering" has reference to the calmness and serenity of mind in the presence of exasperating persons, slowness in avenging personal wrongs, in contrast with the common word for "patience" or "patient endurance," which refers to steadfastness of spirit under severe trials of affliction, grief, or persecution. "Love suffers long, and is kind" (1 Cor. 13:4). The two words, patience and longsuffering, are coupled together and mixed with joy (A. V. joyfulness) in Col. 1:11, the three forming a glorious mixture into ("unto") which the petitions of the prayer take us, and giving the real cause for thanksgiving (Col. 1:9-12). (See also 1 Cor. 6:4-6; 2 Tim. 3:10.) The noun for "longsuffering" is translated "longsuffering" twelve times and "patience" twice (Heb. 5:12; Jas. 5:10). The corresponding verb occurs ten times.—Of these three words, meekness and longsuffering are parts of the fruit of the Spirit (Gal. 5:22, 23), and lowliness, meekness, and longsuffering are parts of the Christian's wardrobe (Col. 3:12, 13).—"Forbearing one another in love." The word for "forbearing" means **holding up**. In the middle voice, as here, it means **holding up one's self** (erect and firm), with the derived meanings **bearing with, forbearing, enduring**. This mutual forbearance is the outcome of long-suffering, and includes the idea of holding up in prayer rather than criticising and faultfinding. "In love." Love bears with weaknesses, faults, and offenses, and holds up the offender before God for deliverance.

Verse 3.—"Giving diligence to keep the unity of the Spirit in the bond of peace." The verb here means to **make haste**, then to **be zealous, eager, give diligence**. It does not mean to "try" with the possibility or probability of failure. It occurs eleven times, including 2 Tim. 2:15. "To keep" means to **preserve** that which is supposed already to exist. The "oneness" which the Spirit gives and maintains seems to be that of interest and purpose, in harmony with the oneness of doctrine (4-6, 13). The Greek word for "unity," "oneness," occurs only here and in verse 13. The Spirit unites believers with the Father and with one another (2:14-16). The word for "bond" is a compound, a strong word, meaning that **which binds together**. The bond is

the place, or sphere, of the oneness. "Of peace" is appositional genitive. Peace is the strong bond by which the oneness of believers is preserved. Note the source of peace (2: 14, 15, 17). It is the work of the Spirit to make this real.

The Essential Unity of the Church (vs. 4-6)

Verses 4-6.—Why we should give diligence to keep the unity of the Spirit in the bond of peace. The seven "one's" in three groups: (1) The oneness of the church itself; one body, one Spirit, one hope, (2) The source and means of the oneness; one Lord, one faith, one baptism, (3) The Divine Author of the oneness; one God and Father of all. This Author has a threefold designation: over all, through all, in all.

Verse 4.—"One body," the church (1: 22, 23; 4: 15, 16; Col. 1: 24; 2: 19). Many churches, many members, many functions, many gifts (4: 11; Rom. 12: 6-8; 1 Cor. 12: 7-12), one church.—"One Spirit," the Divine Holy Spirit who gives and maintains the oneness (4: 3; 2: 18; 1 Cor. 12: 13).—"One hope" of your calling (see note on 1: 18). "Even as ye were called in one hope of your calling." This calling is the same for all believers; high, holy, heavenly (Phil. 3: 14; 2 Tim. 1: 9; Heb. 3: 1); a call to salvation, to sanctification, to fellowship, to glory (1 Pet. 2: 9; 1 Thes. 2: 12; 4: 7; 1 Cor. 1: 9; 1 Pet. 5: 10). The hope is the same for all; Jesus Christ, laid up for you in heaven, coming again (1 Tim. 1: 1; Col. 1: 5; Tit. 2: 13).

Verse 5.—"One Lord," Jesus Christ (Rom. 14: 9; Col. 2: 6); no one can have two (Mat. 6: 24).—"One faith." This is not Christian doctrine, but saving faith, the faith which originates in one's acceptance of the fact of sin and of his lost condition and which receives Christ Jesus as Saviour and Lord, bringing pardon, cleansing, and assurance. There is but one way of salvation for all.—"One baptism." The outward rite, the one sign and seal of our union with Christ by one faith in one Lord, is the same for all. This includes both Jew and Gentile. This refers to fact, not to mode. There may also be a hint that baptism is not to be repeated.

Verse 6.—"One God and Father of all." Here is the mountain

peak; "one God" (Deut. 4:35, 39; 6:4; 1 Cor. 8:4, 6; John 17:3), the Author and ultimate Source of oneness, the Father of all believers, from whatever source they may have come (3:14, 15; Col. 3:11; Gal. 3:26, 28). Note the climaxes in the three verses: the church, Christ, God; Spirit, Lord, Father. "Of all, who is **over** all and **through** all and **in** all." Of the four "all's," the first clearly refers to persons, saints, children of God, since God is mentioned as "Father." The other three may refer to either persons or things (the word "you" is properly omitted in the R. V.), but the inference is that they have the same meaning as the first "all," especially since persons are designated in the "your" and "us" of verses 4 and 7. God the Father rules over all, works through all, and dwells in all His people.

Helps to Walk Worthily (vs. 7-16)

Verses 7-16.—Here are the helps which Christ has given in order that we may be able to walk worthily: (1) His two great gifts to the individual believer, with explanations (7-10), (2) His gifts to the church collectively, with the purposes, extent of time, and result.

Christ's Gifts to the Individual (vs. 7-10)

Verse 7.—"But to each one of us was given grace." The first gift to the individual is "grace." The root meaning of "grace" is **unmerited favor**, favor to the undeserving¹ (see 1:2 note). The verb is aorist passive, "was given." The unmerited favor, blessing, and power of being a part of the "oneness" of the body of Christ **was given** when He died, rose, and ascended, **was given** to us when we died, rose, and ascended with Him (2:5, 6 with Rom. 6:4-8), and **is given** when we receive and appropriate. "According to the measure of the gift of Christ." It is given to **each one** and according to a definite measure, a definite law of giving, each one receiving the grace which Christ has to give and in the proportion in which He is pleased to give it, and each receiving it from the same Person and for the same purpose.

¹ See the writer's "Christian Workers' Manual," pages 139, 140.

This accounts for the diversities of gifts and functions in one organism (Rom. 12:3-8). It is given by Christ Himself.

Verse 8.—“Wherefore.” This suggests that the quotation is, to some extent, a proof that the gift of grace is a gift by Christ; it also seems to connect the gift of grace with His great ascension gift.—“He saith.” No subject for the verb “saith” is expressed, and, understanding the views of the New Testament writers concerning the Inspiration of the Old Testament, we may supply, as subject, “The Scriptures,” “God,” “The Holy Spirit,” or “He,” referring to God or the Holy Spirit.—“Having ascended into the heights He took captivity captive and gave gifts to men.” The quotation is from Ps. 68:18, which reads, in full, thus: “Thou hast ascended on high, thou hast led captivity captive (R. V. led away captives), thou hast received gifts for (R. V., among) men; yea, for the rebellious also, that the Lord God might dwell (among them; R. V., with them).” Psalm 68 contains a description, mostly figurative, of Jehovah coming down from the heavens (see Ps. 118:9-17) in a series of deliverances of His people, extending, doubtless, from Sinai to the bringing of the ark by David to Zion (Ps. 68:7-29; see 1 Chron. chs. 15, 16; 2 Chron. 5:2); His return “on high” with the “spoils” which He received for men, or for distribution among men. Did David, under divine inspiration (2 Sam. 23:1, 2) see Christ? See what he adds: “Yea, for the rebellious also, that Jehovah God may dwell—” and there he stops. The rest is blank. The translators have supplied “among, or with, them,” which is correct, for the Psalm and the Old Testament times. Paul saw the great Antitype of the picture, His incarnation, resurrection, ascension, and His great Ascension Gift, and he, by inspiration, makes a few slight changes in the translation to make the application more vivid. The most important change consists in making “received gifts for men” read “gave gifts to men,” and we are told by some commentators that this is anything but slight and excusable. But Paul evidently saw the gift, or distribution, in the receiving, especially if the A. V. translation “among” (Ps. 68:18) is correct. Indeed, “received gifts among men” could quite easily mean, even in this Old Testament war scene, “received gifts for distribution among men.” Peter, in naming the Ascension Gift, emphasized both the **receiving**

and the giving, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth This, which ye see and hear" (Acts 2:33).—"When He ascended on high," His ascension into heaven, "He led captivity captive"; this is very generally understood to mean, "He led in triumph a multitude of captives." At the Cross and culminating in the Resurrection, a great battle was fought and a great victory won over Satan, demons, sin, and death, His and our enemies. In the Cross our Lord despoiled these "principalities and powers," and made an open and triumphant show of them, a "Roman parade," as the Roman generals did in the city of Rome when they returned with their captives from a foreign conquest (Col. 2:14, 15; see Heb. 2:14, 15; 1 John 3:8). He returned to heaven in triumph, and He expects us to see and claim His finished work and our freedom from the devil and his power. But He did more; upon His ascension He "gave gifts unto men." We do not know all that is included in the plural of that word "gifts," but we do know that the Holy Spirit is His great Ascension Gift (Acts 2:33), and that He is the sum and substance of all gifts and the power to make real Christ's victory over Satan. Pentecost brought this Gift; Pentecost makes real in us what Christ did on the cross for us; Pentecost is our need today.—But some one says, "This gift is not for me; I am too rebellious." Read Ps. 68:18 again, and you will see that you are especially mentioned, "Yea, for the rebellious also." The purpose: that God might dwell—"among them" in Old Testament times; "in them," through the Holy Spirit, now (Eph. 2:22).

Verse 9.—The explanation of the need and fact of the Ascension Gift of verse 8. "As to the fact that He ascended" (accusative of specification in Greek) "what is it if not that He also descended into the lower parts, the earth?" The point in verse 8 is the Ascension Gift, who was to make real the results of the death of Christ. But since Christ was "from above" (John 3:13, 31; 6:38, 42; 8:23), the ascent implies a previous descent, from heaven to earth. Moreover, the test and the cross, the conflict and the victory, must be on the earth, the seat and center of sin.

Hence the incarnation and the humiliation (John 1:14; Heb. 2:14; 1 Tim. 3:16; Phil. 2:5-8). Grammatically, "of the earth" may be either partitive genitive or appositional genitive, and each view has its advocates. But to make it partitive and take the descent down into "hell" or some other place below the earth is to defeat the entire argument and falsify history. Appositional genitives are common enough (see Isa. 44:23; Ps. 139:15), and here "earth" is explanatory of "lower parts"; "lower parts (of the universe, namely) the earth." The ascension presupposes the resurrection, the resurrection presupposes the death of the cross, the death presupposes the incarnation, the incarnation presupposes the descent. The historical Cross was **on the earth**. Moreover, Christ on the cross not only purchased redemption but also the Ascension Gift, the Holy Spirit (Gal. 3:13, 14). No cross; no gift. Hence the strong emphasis on the descent.² Compare Phil. 2:5-10, a passage somewhat parallel with this, in which no hint of any place lower than the earth occurs.

Verse 10.—"He Himself who descended is also the One who ascended." "He Himself," emphatic. The tremendous victory of the Descending One is again emphasized in the fact that He ascended "far above all the heavens" (see 1:21 and note). "Far above," literally, **beyond the above**. "All the heavens." However many heavens there may be and whatever may be their character (Heb. 4:14; 7:26; 2 Cor. 12:2), He has ascended far above them all. "In order that He might fill all things." His risen and glorified presence fills the universe and is available for all believers everywhere.

² The old Greek mythological "Orcus" (or "Hades") theory of the two compartments of Hades is being read into theology to-day, and we are frequently told that hell has two rooms, that before the resurrection of Christ the souls of every one, good and bad, went "down," that Christ, at His resurrection and ascension, emptied the compartment of the righteous, took them up, and that henceforth heaven was "up." To read that into this passage is appalling; neither am I able to find it anywhere else in the Bible. Hell is the opposite of heaven in direction, location, character, purpose, and inhabitants; always was, is now, and always will be (Job 11:8; Ps. 55:15; 139:8; Prov. 15:24; Amos 9:2; Isa. 14:9, 15; Ezek. 31:16, 17; Mat. 11:23; Luke 10:15). See my "Christian Workers' Manual," pages 52-54.

Christ's Gifts to the Church (vs. 11-16)

Verse 11.—Gifts to the church, collectively, by the risen and glorified Lord. "He Himself (emphatic) gave (1) some as apostles," or missionaries (see 1:1, note); (2) "some as prophets," or **spokesmen for God**. "'Prophets' are (2:20; 3:5) men who receive revelation from God, and, perceiving God's will and thought with clearness, announce the same with discretion and power" (Lange on Ephesians). A "prophet" was a forth-teller; some were also fore-tellers. Prophets are preachers (Acts 15:32; 1 Cor. 14:31). (3) "Some as evangelists," or **bringers of good tidings**. The word (*euangelistēs*) occurs three times in the New Testament. Deacon Philip was also, or became, an evangelist (Acts 21:8). Timothy was told, along with his other work, to "do the work of an evangelist" (2 Tim. 4:5). The word for "gospel" (*euangelion*) occurs 76 times and the word for "preach" and "preach the gospel" (*euangelizo*) occurs 51 times. The evangelist was a gospel preacher, his theme was sin and salvation, and it is suggested that his work might have been to preach the gospel to the heathen under the direction of the apostle. (4) "Some as pastors and teachers"; not some as pastors and some as teachers, but some as pastor-teachers. The pastor was also a teacher. The Greek word for "pastor" (*poimēn*) means **shepherd, feeder** and is translated "pastor" once and "shepherd" 17 times. The verb is translated "feed" seven times and "rule" four times (Mat. 2:6; Rev. 2:27; 12:5; 19:15). The pastor is the ruler, protector, feeder, and an effective way of feeding is by teaching. And a teacher must, first of all, be a student. The bishop must be "apt to teach" (1 Tim. 3:2; 2 Tim. 2:24). The elder was supposed to be both a ruler and a teacher (1 Tim. 5:17).—Here we get but a hint of the simple organization of the first century Christian church. Men are spoken of; and as gifts rather than appointments. The first three, apostles, prophets, and evangelists, are gifted men who serve the church at large; the pastor-teacher speaks more of the local church. In Romans, gifts and offices are listed in the abstract (Rom. 12:6-8). In 1 Corinthians, the gifts are listed as God's appointments, and are given, part in the concrete (apostles, prophets, teachers), and the re-

mainder in the abstract (1 Cor. 12:28-31). The local officers in the first century were two: (1) the bishop (overseer), or elder, or pastor-teachers—all one (Acts 20:17, 28; Tit 1:5-7; 1 Pet. 5:1-3; Acts 14:23; 1 Tim. 3:1, 2), and (2) the deacon (Acts 6:1-6; Phil. 1:1; 1 Tim. 3:8-10). In the second century these offices were expanded into three by raising the bishop to a higher rank than the elder. The three were the bishop and the elder and the deacon.³

Verse 12.—The one purpose of these gifts is “to the perfecting of the saints.” The preposition is *pros*, meaning **to, toward or with a view to**. The word for “perfecting” (*katartimos*) occurs only here, but it comes from a verb (*katartizo*) which occurs 12 times and means **to mend, fit out, equip, put in order, arrange, render artios**. “*Artios*” occurs but once, is the word translated “perfect” in the A. V. and “complete” in the R. V. of 2 Tim. 3:17, and means **fitted, equipped**. These gifts were given to the church, then, with a view to the full equipment of the saints, God’s redeemed people. This equipment is for two purposes: (1) “Unto (*eis*) the work of ministering”; (2) “Unto (*eis*) the building up of the body of Christ.” And it would seem that the second is a sort of result of the first, since there is no “and” between them. The saints are saved for service, for ministering, and they need equipment (2 Tim. 3:15-17). This service is for the purpose of building up the church, the Lord’s body, by adding new, saved, members, by holy living, by teaching the Word (Acts 20:32; 1 Pet. 2:2), and by other ways of spiritual service. The apostles, prophets, evangelists, and pastor-teachers are given to train and equip the saints for service, to make them experts, in order that they, the saints, may minister and build up the body of Christ. This is somewhat different from the general idea of things.

Verse 13.—The end of the “perfecting.” “Until we all arrive unto.” The word for “till” or “until” means also **as far as**, and indicates the **terminus ad quem**, or the “end to which” the provisions of verses 11, 12 point. The word for “attain” is used nine times in The Acts of travellers reaching a place of destination. “Till we all (Christians as a whole) arrive at” (*eis, unto*) three

³ See the author’s Christian Workers’ Manual; “the Christian Church,” pages 197-199.

places of destination in God's plan for us: (1) "Unto the oneness of the faith and of the knowledge of the Son of God." "Oneness" is a gift to be preserved (v. 3), and a goal to be arrived unto. There is "one faith" (v. 5), yet different degrees and enlightenment, such as weak, stronger, strong, and the like. The word for "knowledge" is **epignosis**, precise and correct knowledge (see note on 1:17).⁴ The object of both "faith" and "knowledge" is "the Son of God"; faith in and knowledge of the Son of God. The title, "the Son of God" is not used elsewhere in the epistle. Between the two designations, "the body of the Christ" and "the fulness of the Christ," Paul would bring out the fact that the object of our faith and knowledge is to be the Son of God, emphasizing His eternal existence in relation to the divine Father (compare Gal. 2:20, 21). (2) "Unto a full-grown man." The Greek word (*teleios*) means **brought to an end, finished**, (of men) **full-grown, adult**. The church, the body of Christ, brought to maturity, the "one new man" (2:15) fully grown. (3) "Unto the measure of the stature of the fulness of Christ." The word for "measure" (*metron*) here means the **required measure; the due, fit measure**. The word translated "stature" is from a word (*hēlix*) which means **mature, of full age**. In Luke 19:3 it clearly refers to bodily size. But it is translated "of age" twice (John 9:21, 23) and, with other words, "past age," a certain period of life (Heb. 11:11), indicating a definite point of time, maturity. The R. V. has "the measure of life" (margin, "stature") twice (Mat. 6:27; Luke 12:25), and "age" in the margin of Luke 2:52. While in the last three references the word may be ambiguous, yet here it clearly indicates the age of manhood, maturity, full-growth, and, according to the context, spiritual maturity. "Of the fulness of Christ." This further defines the measure of the maturity. The church as His body is His fulness (see 1:23 note). The body and the Head are so

⁴ There is an interesting article on **Epignosis** in Dr. J. A. Robinson's book on "St. Paul's Epistle to the Ephesians" (pages 248-254) in which he maintains that the preposition **epi** is not intensive but directive; that it does not denote addition but direction; that **gnosis** is usually knowledge in the abstract. It is always the epignosis of some one or something. While we cannot at present agree with all of this, yet there is much truth in it, and the subject is worthy of careful consideration.

united that they are "one body" which is called "Christ" (1 Cor. 12: 12, 13). He is God's fulness; He is our fulness; we are His fulness (Col. 1: 19; 2: 9, 10). Here is the grand culmination of the "One New Man," the answer to the climax of Paul's prayer (3: 19).

Verse 14.—The grand purpose of the gifts and the perfecting down to the completion is (1) negative; to save us from certain calamities. "That we may be no longer children." The Greek word (*nēpios*) is an adjective meaning **childish, untaught, unskilled**. It occurs 14 times. As a substantive, it means **an infant, a babe**. It occurs five times in 1 Cor. 13: 13. The heir as a "babe," or minor (Gal. 4: 1, 3). It is found in Mat. 11: 25; 21: 16; Luke 10: 21; Rom. 2: 20. Some characteristics of spiritual babehood are envy, strife, divisions, living on milk instead of meat, and unskilledness in the use of the Word of Righteousness (1 Cor. 3: 1-3; Heb. 5: 13). The verb from this noun is used once, where we are told to be babes in malice but men in mind (1 Cor. 14: 20). The danger of babehood here is instability of doctrine (teaching), and the symbols are taken from the waves and the wind. "Tossed to and fro and carried about with every wind of doctrine." Paul had been in storms and shipwrecks (2 Cor. 11: 24; Acts 27: 4-41); he knew the treachery of the shifting winds and waves. The verb well translated "tossed to and fro" means **tossed by the waves; agitated (like the waves) mentally**, from a noun meaning **a wave, a surge, a violent agitation of the sea**. The other verb means **carried around, driven about**. The means of this violent agitation, storm-tossed on the sea and driven about on land or sea, is "every wind," and the kind of wind under consideration is "wind of doctrine." The babe does not know his Bible, is not grounded in doctrine, is unskillful in the "Word of Righteousness"; hence he is ready to accept any new teaching that comes along, especially if it sounds well and has a verse of Scripture (usually mutilated) with it; he "tries everything," is vacillating and changeable (compare Jas. 1: 6; Heb. 13: 9; Jude 12). The false doctrine comes from teachers who are clever and tricky. "By the sleight of men." The word for "sleight" is *kubia* (from *kubos*, a cube, a die) meaning **dice-playing**; then it came to mean **deception**, from

the fact that dice-players sometimes cheated and defrauded their fellow-players (Thayer). A sleight of hand performance. "In craftiness" (see 2 Cor. 4:2; 11:3; 1 Cor. 3:19; Luke 20:23). This shows the cunning treachery and maliciousness of the trickster and deceiver. "To (toward or with a view to) the wiles of error" (R. V.). The word for "wiles" (*methodia*, used only here and in 6:11, "the wiles of the devil") is from a word which means (1) to follow up or investigate by method or settled plan; (2) to follow craftily, frame devices, deceive; hence, the noun means **cunning arts, deceit, craft, trickery** (Thayer). "Stratagem" is a good word. The word for "error" (*planē*) means, according to Thayer, **a wandering, straying about, whereby one, led from the right way, roams hither and thither.** This error may be either mental or moral; and the one often leads to the other. (Note the use of the word in 1 Thes. 2:3; 2 Thes. 2:11; 2 Pet. 2:18; 3:17; 1 John 4:6; Jude 11; Rom. 1:27). How vividly this definition describes the state of those who have been seduced by false teachers! And any one who has met with those who teach error, especially the leaders and prominent teachers, knows how strikingly up-to-date and applicable these burning words are: **kubia** (deception), **panourgia** (craftiness), **methodia** (trickery, wiles). The storm-tossed and wind-driven wrecks abound. God wants us to study our Bible, to find out what to believe and why we believe it, and then believe it and stick to it; rather than to be "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:7; see also 1 Tim. 2:4; 3:15; 4:3; 6:5; 2 John 4; 3 John 3, 4).

Verse 15.—"But speaking truth in love." "But," an impressive contrast. Here is the positive purpose of the gifts and the perfecting. We have "renounced the hidden things of shame, not walking in craftiness nor handling the Word of God deceitfully" (2 Cor. 4:2), and are "speaking truth." The word (*alētheuō*) would mean "truthing," if that were permissible, and it occurs only here and in Gal. 4:16 ("telling the truth"). Commentators differ as to the exact rendering in this connection, whether "holding truth" (Lange), "maintaining the truth" (Robinson), "cherishing truth" (Abbott), "living and loving truth" (Moule), "living the truth" (Westcott), "dealing truly" (Martin), "doing truth"

(Wyclif, commended by Chandlish), "truthing it" (Salmond), or "speaking truth." All are apt and good. "In love" as the state or sphere; not in a cold, stern, critical manner, which neither wins nor promotes growth, nor in the bitter, pugilistic manner of the errorists, but "in love," divine love, God's own love (Rom. 5: 5), the fruit of the Spirit (Gal. 5: 22), love that suffers long and is kind, that endures all things and never fails (1 Cor. 13: 4-8), love that loves men into loving God and into the complete will of God.—"May grow up." Here is the positive purpose of the gifts and the perfecting (verses 11-13). The verb is in the subjunctive mood, with "in order that" (hina) understood from verse 14. "In order that we may be no longer infants, but in order that we may grow up." The word is translated "grow" twelve times, "increase" nine times, and "grow up" once (here). Lilies grow (Mat. 6: 28; Luke 12: 27), children grow, physically and spiritually (Luke 1: 80; 2: 40; 1 Pet. 2: 2; 2 Pet. 3: 18; Col. 1: 10), the Word of God grows and increases (Acts 6: 7; 12: 24; 19: 20), the church grows structurally into a holy temple (2: 21) and organically into complete body (4: 15, 16; Col. 2: 19). A means, or at least an aid, in this growth is speaking, maintaining, and doing the truth in love. May grow up "into Him" (Christ), in such oneness of mind, heart, purpose, and will, in such close and vital union with Him as the symbol of the human body and head would suggest. "In respect to all things" (accusative of specification); all which must grow—spirit, soul, and body (1 Thes. 5: 23), and all things in which we must grow, such as grace, faith, love, knowledge, truth.—This verse seems to be a further explanation and enlargement of the three points in verse 13. "Who is the Head, Christ." "Into Him" not only completes the thought of verses 14, 15, but it also suggests the development of the symbol already mentioned four times (1: 22, 23; 2: 16; 3: 6; 4: 12), that of the church as represented by the human body.

Verse 16.—"Out of (ex) whom"; out of Christ, the Head and vital Source, to which the entire organism owes its existence, life, and action. "All the body," every member, "being fitly framed and knit together." These two participles are in the present tense; the work is going on now. The first is from a compound

verb (sun-armo-logēō) meaning **with, or together, joint** (Heb. 4: 12), and **bind**. It occurs but twice (2: 21; 4: 16). As in the architectural metaphor (2: 21) the stones are fitted together, so also in the physiological, the members of the body are prepared and "fitly framed together." The second participle is from a verb (sun-bibazō) which occurs six times and means **to cause to coalesce, to join together**. It is well translated "knit together" (4: 16; Col. 2: 19). Our hearts are to be "knit together" in love (Col. 2: 2). To join together in one's mind is to "prove" (Acts 9: 22), to "conclude" (Acts 16: 10), to "instruct" (1 Cor. 2: 16). This framing and knitting together is being done **by means of**, or "through every joint of supply." The word "joint" here is not easy to explain. The Greek word (aphē) is not the same as indicated above (armos, joint, Heb. 4: 12), and is used only here and in the parallel verse (Col. 2: 19). There it is joined with **sundesmos** (in the plural), which is translated "band" once (Col. 2: 19) and "bond" three times (4: 3, see note; Acts 8: 23; Col. 3: 14), and it means **connection** (from a verb meaning **to fasten together, to fit**). Probably "joint," or "joints," being plural, is a good translation in Colossians. If this is also its meaning in Ephesians, the thought is that the "supply" passes to the limbs through the connection of each limb with the Head, the Source of life (1 Cor. 6: 17), not through connection with other limbs. Each connection is a "joint of supply," a union for the purpose of conveying life and power. This represents the believer's spiritual union with Christ, His own life flowing into each believer through the "joint." Thus the metaphor cannot be pressed very closely.⁵ But the word for "joint" also, and quite commonly, means **a touch, a point of contact** (see the use of the verb in John 20: 17; 1 Cor. 7: 1; Col. 2: 21; 2 Cor. 6: 17), and Abbott,⁶ and others, translates the phrase "through every contact with the supply." This is excellent. The noun for "supply" is found only here and in Phil. 1: 19, and in the latter place it is designated as "the supply of the Spirit of Jesus Christ." Here is the thought of the Holy Spirit touching each member, or, possibly, each member touching, by

⁵ See Moule's Ephesians in the Cambridge Bible series, page 113.

⁶ Ephesians, in International Critical Commentary series, pages 125, 126.

faith, the Holy Spirit, who makes real, in each member, the risen life of our glorified and glorious Lord, produces fruit (Gal. 5:22, 23), etc. "According to the in-working in the measure of each one part." Here, again, is limitation, "according to" (Compare 1:19; 3:20). For "in-working," the "working process," the work in-worked (*en-ergeia*), see note on 1:19; 3:7 (Col. 1:29; 2:12; Phil. 3:21; 2 Thes. 2:9, 11). "In measure" (see v. 7); as "each one part," each member of the body, is capable of receiving and appropriating. Each limb has its own limitations and capacity for receiving, by faith, the in-working of God through the Holy Spirit, and God must deal "by measure." "Makes for itself"; the verb is in the middle voice, in the appropriative sense; the subject is "all the body," with its modifiers. The entire body, the church, by having its members joined closely together and knit together, and each member in vital contact with the Head and Source of supply, according to the in-working of God through the Spirit, makes for itself "the increase," or growth, of the body. The noun "increase" occurs only here and in Col. 2:19, where the living organism, joined to the Head, "increaseth with the increase," and the increase is called "the increase of God," God Himself being the in-worker of it. "Unto the building up of itself in love"; this is the purpose. And here again, as in verse 12, Paul mixes the physiological and the architectural metaphors (see 2:21, 22 note). The same church is both the temple and the body, and the two pictures are supplementary. The temple grows by being "builded" by the Spirit; the body grows by vital union with the Head through the Spirit; both "in love," as the sphere of power and action.

Verse 16 is a summary of the section. Paul does not combat any specific errors, as in Colossians, but he lays a foundation for the avoidance of them. The exhortation to the church to measure up to her high calling, the directions as to how to walk worthily, the teachings concerning the oneness of the church and how to secure it, Christ's gifts to the individual Christian, His gifts to the church and their purposes, warning against continued spiritual infancy, the plea for Biblical knowledge as a safeguard against false doctrine and evil teachers, the privilege and importance of growing up into Christ, the Head, in all things, culminating in

the vital union of the members, each articulated with the other and united to the Head, increasing and built up—all this, if followed and made real, would effectually preserve from error.

II. Walk no longer as the Gentiles Walk (vs. 17-32).

The Church and the World Contrasted.

1. The method of calling (v. 17).

(1) I say this, therefore, and

(2) I testify in the Lord.

2. The call (v. 17). Walk no longer as the Gentiles walk.

3. The old and the new life contrasted (vs. 17-24).

(1) The old life (vs. 17-19). How the Gentiles walk.

1. In the vanity of their mind (v. 17).

2. Having been darkened in their understanding (v. 18).

3. Having been alienated from the life of God.

(1) Because of the ignorance that is in them.

(2) Because of the hardening of their heart (v. 18).

4. Having become past feeling, they

5. Surrendered themselves to (1) lasciviousness, (2) unto the working of all uncleanness (3) in greediness (covetousness) (v. 19).

(2) The contrast (vs. 20, 21). But **ye** (emphatic)

1. Did not so learn Christ,

2. If, indeed, Him ye heard, and

3. In Him ye were taught, even as truth is in Jesus.

(3) The new life (vs. 22-24). How the church walks.
(What they were taught.)

1. That ye put away the old man (v. 22).

(1) Which concerns your former manner of life, and

(2) Which is corrupt according to the lusts of deceit.

2. That ye be renewed in the spirit of your mind
(v. 23).

3. That ye put on the new man (v. 24).

(1) Which, according to God, was created in (1) righteousness, and (2) holiness of truth.

(4) Obligations of the new life (vs. 25-32).

1. Lying. Putting away falsehood (lying),

2. Truth. Speak ye truth, each one with his neighbor.

Reason: Because we are members one of another (v. 25).

3. Anger. Be ye angry, and sin not.

4. Let not the sun go down upon your wrath (v. 26).

5. The devil. Neither give ye place to the devil. (v. 27).

6. Stealing. The one who steals, (1) let him steal no longer; but rather (2) let him labor, (3) working the good with his own hands.

The purpose: In order that he may have to share with the one having need (v. 28).

7. Corrupt word. Let no corrupt word proceed out of your mouth, but

8. Whatever is good, to the building up of the need, or "as need may be," (let it proceed out of your mouth).

The purpose: In order that it may give grace to the hearers (v. 29).

9. Grieve not the Holy Spirit of God (v. 30).

Reason: In whom ye were sealed unto the day of redemption.

10. Let be taken away from you all (1) bitterness, (2) wrath, (3) anger, (4) clamor, (5) railing (evil speaking), with (6) all malice (v. 31).

11. Become (be created) (1) kind to one another, (2) tenderhearted, (3) forgiving one another.

The measure and motive of forgiveness: Even as also God in Christ forgave you (v. 32).

NOTES ON 4: 17-32

Walk No Longer as The Gentiles Walk (vs. 17-32)

The Calling (v. 17)

The church, although vitally united to Christ as her living Lord, still lives in a godless world among ungodly people. Her members had for the most part (some had doubtless been Jews), been Gentiles, or heathen. They had been "called out" and saved from a large circle, the Gentiles (described in vs. 17-19) into a

smaller circle, the church (vs. 20-32). The contrast between the Gentile and the Christian, the old life and the new, the world and the church, is most marked, a complete revolution is effected, and the plea is, do not you in the smaller circle act ("walk") as you used to act, as those in the larger circle walk.

Verse 17.—"Therefore," because of this (see vs. 1-16, especially 15, 16, with notes). "This," as follows. "I say and testify in the Lord," emphatic by repetition. The word for "testify" (*marturomai*) is a strong one, meaning to **call to witness, to affirm by appeal to God, to declare solemnly**. It occurs but four times (Acts 20:26; 26:22; Gal. 5:3; Eph. 4:17). "In the Lord," in the union, fellowship, and authority of the Lord (see 4:1, note). This phrase occurs six times in Ephesians (2:21; 4:1, 17; 5:8; 6:1, 10); it is used by Paul 45 times. "That ye walk," resumed from verses 1-3 (see 2:2, 10). "No longer," as you formerly walked, before you became new creatures in Christ (2 Cor. 5:17). "As the Gentiles also walk." The word "other" (A. V.) should probably be omitted, according to the R. V. and the best manuscripts. The Ephesians were "Gentiles in the flesh" (2:11; 1 Cor. 12:2), and they are still Gentiles by nationality, but spiritually they are no longer Gentiles but of the church, the "Israel of God" (Gal. 6:16); and they are warned against acting as the Gentiles act. How the Gentiles walk; as follows.

The Old and the New Life Contrasted (vs. 17-24)

The Old Life (vs. 17-19)

Verse 17.—"In the vanity of their mind." The word for "vanity" (*mataiotēs*) here does not mean self-conceit nor vain-glory, but **emptiness, unprofitableness, unfruitfulness as to purpose or result, perverseness**. It occurs also in Rom. 8:20; 2 Pet. 2:18. The verb occurs in Rom. 1:21. The adjective occurs six times (Acts 14:15; 1 Cor. 3:20; 15:17; Tit. 3:9; Jas. 1:26; 1 Pet. 1:18), and means **useless, to no purpose, fruitless as to results**. "Of the mind." The intellectual faculty of heathenism, and its use and application, are prostituted to useless, worthless, and perishable pleasures, worldliness, pride, and

the entire catalogue of sins (see Paul's history of the Gentile, or heathen, world of all time, a general view of the religious history of the race from the beginning; monotheistic, polytheistic, sin, punishment, Rom. 1: 18-32).

Verse 18.—The two causes of vanity of mind are, (1) "having been darkened in understanding," (2) "having been alienated from the life of God"; intellectual and moral corruption. While these are parallel, yet the second seems to have been the cause of the first. These two causes have another pair of causes, (1) "because of the ignorance that is in them," (2) "because of the hardening of their heart," the second being the cause of the first. Placing these statements in order and reading backwards, we have this: the hardening of the heart caused ignorance, ignorance caused alienation from God, alienation from God caused darkening of the understanding, darkening of the understanding caused vanity of mind.—"Having been darkened" (see Rom. 1: 21). This is the opposite of the prayer for the saints, that the eyes of their heart might be enlightened (1: 18). Spiritual darkness is a sin for which salvation has been provided (Mat. 6: 23; John 3: 19; 8: 12; 12: 35, 49; Acts 26: 18; Col. 1: 13).—The word for "mind" in verse 17 is *nous*, which means *mind*; the word for "understanding" in this verse is *dianoia* (from *dia* and *nous*, through the mind), and is translated "mind" in 2: 3 (see note) and in Col. 1: 21. It means *thought, understanding*, that which goes through the mind.—"Having been alienated from the life of God." The verb occurs three times, each with reference to the unregenerate (2: 12; 4: 18; Col. 1: 21), and means *to be rendered foreign, strange, belonging to another, not one's own; to be shut out from one's fellowship and intimacy*. Separation from something real, which they never had. Strangers to the life of God! This means not only eternal life, to which they were dead by means of trespasses and sins (2: 1), which is the gift of God and in His Son, Jesus Christ our Lord (Rom. 6: 23; 1 John 5: 11, 12; John 3: 15, 16), and which consists in knowing God and Jesus Christ whom He sent (John 17: 3), but also the life which comes from God, as Source, the life which God lives in us, real life, "Christ liveth in me" (Gal. 2: 20).—"Because of the ignorance which is in them." The word for "ignorance" is

agnoia (compare **dianoia** above), from the negative **a** and the noun **nous**, mind, and means **want of mind, want of knowledge, ignorance** (compare the verb **agnoeō**, not to know). It occurs four times (Acts 3:17; 17:30; Eph. 4:18; 1 Pet. 1:14). These words are not to be confined to the intellectual; they reach to the moral as well; the seat of thinking, feeling, and desiring (see Mat. 22:37; Col. 1:21; 2 Pet. 3:1; compare the word "heart" below). This ignorance is seated "in them" (emphatic), not as a passing circumstance but as a habitual state. It caused alienation from the divine life, and was caused by "the blindness of their hearts" (A. V.) or "the hardening of their heart" (R. V.). The noun for "hardening" comes from a verb meaning to cover with a thick skin, to harden by covering with a callous, to harden; metaphorically, of the heart, to become dull, lose the power of understanding. "Heart" includes the entire mental and moral nature, intellect, and conscience. The teaching seems to be that the heart is hardened by hardening, as the hands of a laborer become calloused by manual labor. Yet it might be well to follow Dr. Robinson's suggestion⁷ and translate "the blindness of their heart."

Verse 19.—"Who, having become past feeling." Here, again,

⁷ The noun for **hardness, hardening, blindness** (**pōrōsis**) occurs three times (Mark 3:5; Rom. 11:25; Eph. 4:18), and the verb to **harden, blind** (**pōroō**) five times (Mark 6:52; 8:17; John 12:40; Rom. 11:7; 2 Cor. 3:14). The A. V. uses "hardness" and "harden" in the Gospels and "blindness" and "blind" in the Epistles. The R. V. uses only "hardening" and "harden." Dr. J. A. Robinson, in "St. Paul's Epistle to the Ephesians," pages 264-274, has a long and scholarly article on **Porosis**, discussing the eight passages in which the noun and verb occur, giving their derivation and history, their interpretation in early versions and commentaries, and other important matter. While admitting that the primary root meaning of the words is "hardness," yet he says that this advantage is outweighed by the introduction of a confusion with a wholly different series of words which have the idea of stiffness, stubbornness, unyieldedness; whereas **porosis** is numbness, dullness, or deadness of faculty. He says that in all the New Testament references the contexts favor the idea of "moral blindness," that they never decisively favor "hardness," and that sometimes "hardness" is quite out of place. "Hardness" is misleading, and "hardening" is open to the further objection that it lays necessary stress on the process, whereas the result is really in question. "Blindness of heart" and "their minds were blinded" (2 Cor. 3:14) come nearer to the meaning and are more intelligible than the thought of "hardness."

is the indefinite relative pronoun with the qualitative force, "who are such as" (see 1: 23; 3: 13). The verb occurs only here, and means to **become insensible to feeling** of pain or grief. Here it is moral insensibility, evidently caused by the "hardness" of verse 18.—"Gave themselves over to lasciviousness." The verb is a strong compound (*para* and *didōmi*) occurring 120 times. It means to **give over, give up, deliver, surrender**, etc. They gave themselves over to, abandoned themselves to, made themselves slaves to lasciviousness. The word for "lasciviousness" (*aselgeia*) occurs ten times, and is translated "lasciviousness" six times (Mark 7: 22; 2 Cor. 12: 21; Gal. 5: 19; Eph. 4: 19; 1 Pet. 4: 3; Jude 4), "wantonness" once (Rom. 13: 13), "much wantonness," R. V. "lasciviousness" once (2 Pet. 2: 18), "lascivious doings" once (2 Pet. 2: 2, R. V.), "filthy," R. V. "lascivious" once (2 Pet. 2: 7). It means (1) **wantonness**; rebellion against restraint, including restraint against fleshly impurity, (2) fleshly impurity itself, **licentiousness, lasciviousness, unbridled lust, shamelessness**. "Unto a working of all uncleanness with greediness." The word for "working" (*ergasia*) occurs six times, and is translated "work" (4: 19), "diligence" (Luke 12: 58), "gain" (Acts 16: 16, 19; 19: 24), "craft" (Acts 19: 25). The R. V. has "business" in Acts 19: 24, 25. It is the "business" word, and indicates that the Gentiles made a business of every kind of uncleanness. The word for "uncleanness" (*akatharsia*) occurs ten times, and means **impurity, uncleanness in general, physical and moral**. "In (en) greediness," or possibly dative of instrument, "with greediness." The word for "greediness" (*pleonexia*, from *pleōn*, **more** and *hexō*, the future of *echō*, **I will have**) occurs ten times. The first meaning of the verb is to **take advantage of, wrong, defraud** (2 Cor. 2: 11; 7: 2; 12: 17, 18; 1 Thes. 4: 6). The noun is translated "covetousness" eight times (Mark 7: 22, R. V. "covetous acts," the word being plural here; Luke 12: 15; Rom. 1: 29; 2 Cor. 9: 5, R. V. "extortion," margin "covetousness"; Eph. 5: 3; Col. 3: 5; 1 Thes. 2: 5; 2 Pet. 2: 3), "covetous practice," R. V. "covetousness" (2 Pet. 2: 14), "greediness," R. V. margin, "covetousness" (Eph. 4: 19). The adjective is translated "covetous man" (5: 3), "covetous" (1 Cor. 5: 10, 11; 6: 10). The noun means a **greedy desire to have more, covetousness**,

avarice. It is evident that the word carries the thought of covetousness, a greedy desire for **money** and **property** in Luke 12:15; 2 Cor. 9:5; 1 Thes. 2:5, but in several other cases (such as 1 Cor. 5:11; Col. 3:5; Rom. 1:29; Eph. 4:19; 5:3) it is used with words relating to fleshly sins, and seems to refer to greater sins than mere covetousness. In 1 Thes. 4:6, where the verb is translated "wrong," the reference clearly is to the wrong done to one's neighbor through adultery (see vs. 3-6). Note also Mark 7:21, 22.—Hence in this black picture of the heathen, unregenerate world (vs. 17-19) the thought is that they began with vain minds and continued until they wilfully abandoned themselves to the lowest, grossest sins, practicing every sort of uncleanness, and that with an avaricious, unbridled, greedy desire. So far did they go in giving themselves up to these practices that Paul, describing to the Romans the appalling condition of the heathen world, states three times that "God gave them up unto" certain conditions as punishment (Rom. 1:24, 26, 28).

The Contrast (vs. 20, 21)

Verse 20.—"But ye did not so learn Christ." "Ye," Christians (emphatic). "Learn Christ" is not learning the doctrines concerning Christ, nor learning the teachings of Christ, nor learning to know Christ; the expression is unique in all literature but it means just what it says, "learn Christ," Himself, His person, character, holiness. Christ is purity and the exact opposite of all the corruption of the Gentile world. Christianity is Christ, and when the readers received Christianity they received Christ and all that He is, and they were saved from all that He is not. They had learned Christ by acquaintance and fellowship, and they had not "so," or thus, learned Him as to be able to walk as they had formerly walked (v. 17). Christianity is an entirely new creation; old things have passed away; all things have been created new (2 Cor. 5:17).

Verse 21.—"If so be that ye heard Him." If, as I assume to be the case (see 3:2, note). "If so be" expresses no doubt but emphasis. "In the form of a delicate supposition it takes it as certain that they did hear."⁸ "Him ye heard." "Him" is in

⁸ Salmond on Ephesians in Expositor's Greek Testament.

the emphatic position. He was the message; they had heard Him with the outer ear through the message, but they had also heard Him with the inner ear (compare John 5:24, 25; 10:27). They heard Him, learned Him, "and were taught in Him." Not "by Him" but "in Him," in union and fellowship with Him. "Christ was the message that had been brought to them, He was the school in which they had been taught, He was the lesson which they had learnt" (Robinson). "Even as truth is in Jesus." This truth concerning sin and deliverance from it is "in Jesus" (Saviour) who came to save. He was called "Jesus" because "He shall save His people from their sins" (Mat. 1:21). Christ (the Messiah, the Anointed One) whom ye learned, is Jesus, and it is a moral impossibility to know Jesus and live in sin. Notice the tremendous reason for the use of the name "Jesus" alone here (the only instance in the book) in dealing with this serious problem of sin. Note the word "truth" in this chapter (vs. 15, 21, 24, 25).

The New Life (vs. 22-24)

Verse 22.—"That ye put away from yourselves, as concerns your former manner of living, the old man." This clause is the object of "ye were taught in Him" (v. 21). Ye were taught in Him that ye put away the old man. The verb is an infinitive because it introduces a clause used as an object of a verb, but it is equivalent to an imperative. This verb (*apo-tithēmi*) means **put off** or **away** in the active voice and **put away from one's self** in the middle; and the middle voice is used here. "As concerns your former manner of life." The word for "manner of life" (*anastrophē*) occurs thirteen times. In the A. V. it is translated uniformly "conversation." This was a good translation when the A. V. was made (1611), for then the word "conversation" meant **manner of life, behaviour**. But now "conversation" has come to be applied to one part of manner of living, namely, **social intercourse, colloquial discourse, talk**; hence the larger word must be used. The R. V. has "manner of life" six times (Gal. 1:13; Eph. 4:22; 1 Tim. 4:12; 1 Pet. 1:15, 18; 3:16; and in the margin of Heb. 13:7), "life" three times (Heb. 13:7; Jas. 3:13; 2 Pet. 2:7), "behavior" three times (1 Pet. 2:12; 3:1, 2),

and "living" once (2 Pet. 3: 11). Their "former manner of life" was the old, unregenerate life, the life of sin, the life that they lived when they were Gentiles in the flesh (2: 1-3, 11, 12; 4: 17-19). Back of, and the cause of, the old life, old thoughts, old feelings, old desires is the "old man," and there is not much use trying to abandon them until one abandons him. When he goes they go ("put away the old man **with his deeds**," Col. 3: 9). This "old man" is mentioned, under this name, three times: he is corrupt and is to be put away (4: 22), he has been crucified with Christ (Rom. 6: 6), he has been put away, with his deeds (Col. 3: 9). Another prominent name is "the flesh," and as such he has works (Gal. 5: 19), has sins (Col. 2: 11), has a following (Rom. 8: 4, 5), has a mind, "the mind of the flesh" (Rom. 8: 6), and some have confidence in him (Phil. 3: 3). As the "body of sin" he was "done away," put out of business,⁹ when he was "crucified" (Rom. 6: 6). He is placed in contrast with and in opposition to the Holy Spirit (John 3: 6; Rom. 8: 5, 6; Gal. 4: 29; 5: 16-23; 6: 8). All these are personal characteristics; he is represented as a person, old, wise, powerful, too much so for us; but God has provided, in the atonement (Gal. 3: 13, 14), another person to deal with him, a Person who is older, wiser, and more powerful than he, even the "Eternal Spirit" (Heb. 9: 14). This "old man" was crucified and put out of business when Christ was crucified (Rom. 6: 6), and "they that are Christ's have crucified the flesh" (Gal. 4: 24). When He was crucified we were crucified with Him (Gal. 2: 20), a definite historical action. This is our position "in Christ." But "positional" salvation, although necessary and important, does not, in itself, save any one, and Paul is telling his readers, and us, that they must have all this made real in their lives by putting away from themselves, expelling, abandoning the "old man." This is good, plain language, and it means exactly what it says and is not to be ignored. It shows the need of the Spirit-filled life; the command to be filled is in 5: 18, and in Colossians, one of the "result books," he says, "Lie not one to another, seeing ye **have** put away the old man **with his deeds** (R. V. "doings," Col. 3: 9). It is the work

⁹ See 2: 15, note, for a discussion of this important verb *katargeo*.

of the Holy Spirit to make real this expulsion and to take the place of the "old man." This is possible because Jesus has already dealt with him on the cross. This old man is "corrupt according to the lusts of deceit." The word for "corrupt" (*phtheiro*) occurs nine times, and means to **corrupt, defile, destroy**. It is translated both "defile" and "destroy" in the A. V. of 1 Cor. 3:17. The form here used is present passive, progressive action. The R. V. translates "waxeth corrupt." The idea is that the old man, self, the self-life, is corrupt and grows more and more so, even unto destruction; a greater reason why he should be "put off and away." He is corrupt "according to the lusts of deceit," not deceitful lusts, but lusts which deceit uses or a deceit which works through lust; the deceitful and deceiving power of sin.

Verse 23.—"And that ye be renewed." The verb, (*ana-neoō* from *ana* and *neos*) used only here, means to **renew, make young, youthful, new**, in contrast with the corruption and decay of the "old man." The verb for "renew" in Col. 3:10, the corresponding passage (and in 2 Cor. 4:16), means to **make new** in the sense of **fresh, unworn** (*ana-kainoō* from *ana* and *kainos*). **Neos** has reference to time; **kainos** to quality). The verb here is in the present tense, denoting progression and growth; "be being renewed." This is a definite and radical change, begun in regeneration and progressing increasingly. This also appears to be the object of "ye were taught" (v. 21). "In the spirit of your mind." Is this correct? Or should it be "by the Spirit of your mind"? In other words, does the word "spirit" here refer to the human spirit or to the Holy Spirit? Both views have their advocates, although the first view predominates. (1) The second view is attractive. The thought is that we are to be being renewed through the instrumentality of the Holy Spirit dwelling and working and ruling in our minds. Professor Candlish¹⁰ states it thus: "Instead of the vanity of mind in which the heathen walk, the Christian has his mind so animated by the Spirit of God that he is gradually made more and more fresh or youthful, being filled with the strength of new and vigorous life giving zest and interest to all his thoughts and mental occupations." This is true and

¹⁰ Ephesians by Prof. Candlish, D.D. Handbooks for Bible Classes, page 99.

beautiful. He also thinks that this interpretation has some countenance in the fact that "the law of my mind," which is contrasted with "the law of sin" (Rom. 7:23) is the same as, and is called also, "the law of the Spirit of life" (Rom. 8:2). But this "fact" may not be a fact. This view is based largely upon the New Testament doctrine that we are regenerated, or renewed, by the Spirit of God (Tit. 3:5). The doctrine is not disputed, but the question is whether this is the teaching here. (2) It is contended that the Holy Spirit is never called, and could not be called, "your Spirit" nor "the Spirit of your mind" nor anything else pertaining to "you" or "us." For this and other reasons it is thought best to understand the "spirit" as the human spirit as distinguished from, yet related to, the mind (see 1 Cor. 14:14). This spirit is the highest faculty in man, that which is most God-like, which is capable of knowing, enjoying, and glorifying God, the sphere of his spiritual life and his fellowship with God. By nature it is under the bondage of sin; by grace it is set free by the renewing of the Holy Spirit, and made fit for the Master's use. The mind is the faculty of understanding, feeling, and determining, and is governed by the spirit. It, too, is corrupted by sin (v. 17; Col. 2:18; 1 Tim. 6:5; 2 Tim. 3:8; Tit. 1:18; Rom. 1:28), is incapable of resisting the law of sin (Rom. 7:23), and is in need of renewal and can be renewed (Rom. 12:2). The Holy Spirit is the Renewer of both spirit and mind; the spirit is the sphere of the renewal (dative of sphere; or, as some say, dative of reference, "with reference to the spirit"), and "of the mind" is subjective genitive: "be being renewed in the sphere of the spirit by which your mind is governed." For a distinction between the Holy Spirit and the human spirit, see Rom. 8:16.

Verse 24.—"And that ye put on the new man." This is also the object of "ye were taught" (v. 21). The three infinitives are "to put away," "to be renewed," "to put on." The first and last are aorists, denoting a single act, the second is present, denoting a continuing process. The verb for "put on" (*enduo* or *enduno*) occurs 27 times, and means to **put on, clothe with** as a garment. The form used here is in the middle voice, meaning to **put on one's self, clothe one's self with**. "Put on yourselves, clothe yourselves with." "The new man" (*kainos*) is not the

same as the "one new man" of 2:15; nor is he Christ, although Christ is to be "put on" (Rom. 13:14; Gal. 3:27). This "new man" "has been created"; he is the product of a creation, a new creation (2 Cor. 5:17). In contrast with the "old man" (v. 22), the flesh, the self-life, the old self, the "new man" is the new self, recreated, regenerated, Spirit-filled; hence Christians are exhorted to put him on. Put off the old; put on the new. This "new man" has been created "after God" (kata, according to God), that is, according to the image of God who created him (Col. 3:10; compare Gen. 1:26, 27). Thus the old creation is restored, yea, more than restored, perfected, in the new life, the new creation, in Christ. And it is the Holy Spirit who makes all this real; hence, "be filled with the Spirit" (5:18). "In righteousness and sanctity of the truth," the specified things in which the new man was created and in which the likeness between him and God consists. "Righteousness" (dikaïosunē) occurs 93 times and is, primarily, a legal term denoting conformity to a given standard, or norm, that which is right according to the law. But this standard is moral as well as legal, and includes moral conduct and character, such as will satisfy the ethical demands of God, through obedience, and thus cause one to be acceptable to Him.¹¹ It is the state of being right, being as one ought to be, having right conduct. It has more the idea of **doing**, and of course one cannot **do** until he **is**; hence justification and regeneration cannot be separated; one cannot have the one without the other. "And holiness," another dative, connected with "righteousness." The word translated "holiness" here (hosiôtēs) is not the common word for "holiness" and "sanctification" (hagiasmos, which, with slight variations, occurs fourteen times). This word occurs twice (4:24; Luke 11:57), and each time it is connected with "righteousness." The adjective (hosios) occurs eight times (Acts 2:27; 13:34, 35; 1 Tim. 2:8; Tit. 1:8; Heb. 7:26; Rev. 15:4; 16:5), and is translated "holy." In five of the eight instances it refers to Christ and God. It means **pious, hallowed**, in the sense of reverence for sacred things and the obligations which they

¹¹ See the most excellent and thorough article on **Dikaïos**, etc., in Burton's Commentary of Galatians, International Critical Commentary, pages 460-474.

bring. The noun would mean, then, piety toward God, the obligations of piety, and holiness in this sense. The R. V. uses "holiness" here, "sanctification" uniformly for **hagiasmos**, and "holiness" for the four variations of **hagiasmos**. The word "sanctity" or "piety" should be used here to differentiate it from **hagios**, **hagiasmos**, etc., whose root meaning is separation, including separation from corruption and defilement.—"Of the truth." This is not an adjective but a noun in the genitive case, of origin or source, modifying both nouns, righteousness and sanctity. "In righteousness (the legal and moral side) and sanctity (the religious side) which are of the truth," made known and explained by the truth. "The truth" is doubtless "the word of the truth of the Gospel" (Col. 1: 5; Gal. 2: 5, 14). "Of the truth" is in contrast with "of deceit" (v. 22).

Obligations of the New Life (vs. 25-32)

Verses 25-32.—Here are some very practical, definite applications of the preceding general exhortations (vs. 17-24). Five specific sins are condemned: lying, resentment (anger), stealing, bad language, bad temper.

Verse 25.—"Wherefore," because of your new life in Christ, setting you free from the old life. "Putting away falsehood." The participle is in the aorist middle, representing an act as having been done completely and finally, a single act. "Having put away from yourselves falsehood." Lying is a part of the deeds, the baggage, of the "old man," and you put it away when you put **him** away (v. 22). "Lie not one to another seeing that ye **have** put off the old man **with his doings**" (Col. 3: 9, R. V.). The word for "lying" (*pseudos*) occurs ten times, and means a **lie**, **conscious and intentional falsehood**, falsehood in every form. The verb (*pseudō*) occurs twelve times. The word for "liar" (*pseustēs*) occurs ten times; another form (*pseudēs*) three times. A lie is anything said or done with the intention of deceiving. The devil is a liar and the father (originator) of lies and liars (John 8: 44). Jesus' argument with the Jews was that they were liars because they were of their father, the devil; and if He were to say that He knew not God, He would be a liar just

like them (John 8:44, 55). Some religious liars (1 John 1:6; 2:4, 22; 4:20). The doom of liars, all liars, all kinds of liars (Rev. 21:8, 27; 22:15). There is no such thing as a saved liar; if he is saved at all he is saved from lying. Salvation saves from everything that brings judgment; if not, it is worthless.—“Speak ye truth each one with his neighbor.” A quotation from Zech. 8:16. This is the result of putting away lying, the practical side. “Speak ye” is a continuous present. Speak truth and continue to do so. “With” (meta) denotes “personal association and mutual action.” “Thy neighbor”; truthful intercourse between Christian brethren is in view here. “For we are members one of another.” A reason for absolute truthfulness in word, act, and appearance. Each is vitally connected with the Head and, through the Head, with the other (vs. 15, 16; Rom. 12:5; 1 Cor. 12:12-21). Each is of the other and for the other; and lying, this most prominent heathen vice, would destroy confidence and seriously effect the union.

Verse 26.—“Be ye angry, and sin not.” Here are two verbs connected by “and.” As to voice, the first is passive; the second active. As to mood, both forms may be either indicative or imperative, the endings of the second plural being the same in both moods. However, the negative *mē* (pronounced *may*) with the second verb clearly decides for the imperative, since *mē* is always used with the imperative and rarely with the indicative. As to tense, both are present. The verse is perfectly translated, both in the A. V. and R. V. The word for “be angry” (*orgizo*) occurs eight times, and means, in the active, to **provoke, provoke to anger**; in the passive, to **be provoked to anger, be angry, be wroth**. There is no conditional clause, no interrogation, nothing in the translation to be explained away; just plain “be ye angry, and sin not.” The verse is considered as a quotation from Ps. 4:4, which reads (A. V. and R. V.), “Stand in awe, and sin not; commune with your own hearts upon your bed, and be still.” The R. V. margin gives “Be ye angry” for “Stand in awe.” The Hebrew word means to **tremble**, and the trembling may be because of grief, awe, or anger, the question to be determined by the context. It is quite generally agreed that Psalms 3 and 4 belong together, and that they are, according to the title, Psalms

of David "when he fled from Absalom, his son." Read the story, the historical background (2 Sam. chs. 15-18), and note the additional force and vividness of the Psalms. It is possible that David turned from his enemies to his friends who were angry because of the situation in which their king is placed, and warned them against allowing their anger to become malicious and revengeful; as when he, in the spirit of the Psalm, restrained Abishai, who wished to take off the head of Shimei, who had cursed David (2 Sam. 16:7-13); and again, when he charged his men to deal gently with Absalom, the instigator and leader of the rebellion (18:5). To save yourselves from resentful anger, which is sin, go to your beds, get still, and have a heart-to-heart talk with yourselves. So much for the Psalm. Now what about Paul's injunction? The command, "Be ye angry," has four guards: (1) "Sin not," (2) "Let not the sun go down upon your wrath," (3) "Neither give place to the devil," (4) "Let all anger, with malice, be put away from you" (v. 31). An anger that can escape these four guards is permissible. Jesus was "without sin" (Heb. 4:15; 7:26; 1 John 3:5). He "looked around about on them (the Pharisees) with anger, being grieved at the blindness of their heart" (Mark 3:5). The verb for "grieved" is a compound (from **sun** and **lupeo**), and means **inward and sympathetic grief**, including pity and love. He pitied them in their morally blind condition, and longed to help. He was angered because of their resistance of the work of God whom they professed to serve. There was no chafed and irritated selfishness in it, no ill-natured passion, for He had none. But almost, if not quite, ten-tenths of our anger is pure selfishness and jealousy; some one has stepped on our toes or the toes of one of our friends, and we are quite ready to get even with him and even to add a little for good measure. Such anger is in conflict with each one of the four guards, and is without excuse. "Righteous indignation" is a much abused term.¹² (See note on v. 31). Says Dr.

¹² "Anger is legitimate in the absence of the personal element. Anger caused by wrong done me, and seeking to retaliate on the person doing it, is clearly wrong. But anger against wrong simply as wrong, and without evil design or wish against the perpetrator, is a sign of moral health" (Gould on Mark, International Critical Commentary). "He who will be angry and not sin, let him be angry at nothing but sin" (John Trapp).

Moule (Ephesians, Cambridge Bible) "Anger, as the mere expression of wounded personality, is sinful; for it means that self is in command. Anger, as the pure expression of repugnance to wrong in loyalty to God, is sinless, where there is true occasion for it." Note the anger (*orgē*) of God (John 3:36; Rom. 1:18; 2:5, 8; 5:9; Eph. 5:6; Col. 3:6). "Let not the sun go down upon your provocation." The word translated "wrath" (*parorgismos*) occurs but once. It is from a compound verb (*para* and *orgizo*) which is translated "provoke to wrath" (6:4) and "anger" (Rom. 10:19). It means, not anger itself but that which is **by the side of it** (*para*), that which causes, arouses, provokes anger, **provocation** (see Deut. 32:21). Let your anger be sinless and short; and let your provocation also be short in duration. Deal with the reasons as well as the acts quickly, as illustrated by the setting sun (compare Deut. 24:13, 15). The Pythagorians had a rule that, if betrayed into angry revilings, they must shake hands before the sun set. Compare Ps. 4:8, "I will both lay me down in peace and sleep." Says Matthew Henry, "Though anger may **come** into the bosom of a wise man, it **rests** only in the bosom of fools" (see Eccles. 7:9; Jas. 1:19, 20; Rom. 12:19).

Verse 27.—"Neither give place to the devil." Here is the third guard to "be ye angry." Anger is a part of the "deeds" or "doings" of the "old man," and it was "put away" when he was "put off" (Col. 3:8, 9).¹³ Now the devil is back of the "old man," and when the old man has no place the devil has no place. It is the work of the Holy Spirit to actually "put out of and away from us" the old man, and He does it when He fills us and we will to have it so and trust Him, not a doctrine nor a theory but HIM, to do it. Therefore, do not grieve Him, but be filled

¹³ The verb for "put away" (*apo-tithēmi*) in Col. 3:8 is the same as in Eph. 4:22, 25, but the verb for "put away" in Col. 3:9 is different. It is made up of two prepositions and a verb (*apo-ek-duō*). *En-duō* (in the middle voice) means to **put upon one's self, clothe one's self with** (v. 24); *ek-duo* (in the middle) means to **take off from one's self, put off one's raiment** (Luke 10:30; Mat. 27:31); *ap-ek-duo* (middle) means to **wholly put off from one's self** (*apo* denotes separation from that which is put off). In fact *ek* means **out of** and *apo* means **away from**, and the compound verb means **put out of and away from**. This strong verb is used in Col. 2:15 and 3:9.

(v. 30; 5:18). Do not let your anger be such as will give place to the devil; he does not say "a small place"; he says "no place." The devil has no place in the Spirit-filled Christian life and heart; all that he can do must be done from the outside. Hence give no place within to him.—The word for "devil" (*diabolos*) is translated, in the plural, "false accusers" (R. V. "slanderers") twice (2 Tim. 3:3; Tit. 2:3), "slanderers" once (1 Tim. 3:11), and, in the singular, as a person, "devil" 34 times.

Verse 28.—"Let¹⁴ the one who is stealing steal no longer." This command does not say, "let him who stole steal no longer," that is, let not him who formerly stole, but has ceased to do so, go back to his own practice, although it doubtless includes this. Evidently the translators could not see how a "saint" (1:1) could be a thief, and that is a difficult thing to see, so they translated the present tense as an aorist. It is a present participle denoting past action still in progress. The text says, "Let the one who is stealing, now, steal no longer." It is a call to any who may yet be guilty, to abandon the sin. When the people of a church, as a whole, were called "saints," that did not necessarily mean then, any more than it does now, that every individual in that church was a separated person. Furthermore, this church had but recently come out of heathenism; they had not the Word of God and the light that the present-day church has, and stealing was not wholly condemned by ancient heathen opinion, in fact, it was upheld in some quarters. Even the Christian, without the Power of God, the Holy Spirit, in definite appropriation and operation, is often weak enough to yield to a sore temptation, especially when the call is to something which for many years has been a very part of his old life.—Stealing is obtaining unjustly

¹⁴ The word "let" in these verses (26, 28, 29, 31) does not mean to permit, allow, nor does it indicate a hortatory subjunctive. It is the auxiliary for the imperative, expressing a command in the third person. The Greek has both second and third persons in the imperative mood; the English has only the second. The Greek can command in the third person, with a noun or "he" (or "they") as the subject; the English commands only in the second person, with "thou" or "ye" (expressed or understood) as the subject. Hence in translating a third person imperative, the English must use "let" with the noun or the pronoun ("him" or "them"): as, "Let not the sun go down," "Let him steal," etc. This is rather weak, but it is about the best that we can do.

what is not one's own, obtaining a livelihood at another's expense, depriving another of his needs and possessions; and, while the context here shows that earthly possessions are in mind, yet money and other possessions are not the only things to be stolen. By slanders and insinuations, one can be robbed of a good name and thus hindered in the earning of money. It is often only too true that "time is money," and there are various ways by which a person can rob another of time. Time is surely money to Mr. A., a student who is preparing himself for his life's work and his livelihood, and when Mr. B., who would not think of taking a five dollar bill from Mr. A.'s drawer, robs Mr. A. of an hour or two of time during "study hours," he may be robbing Mr. A. of some facts and knowledge which he will never again have the opportunity of securing, the loss of which may amount to several times the five dollar bill. **Let him who is stealing quit it.**—"But rather let him labor." The opposite of stealing is labor, and this is the God-appointed way of meeting one's needs. The word for "labor" (*kopiaō*) means (1) to grow weary, tired, **exhausted** (with toil or burdens or grief); (2) to **labor unto weariness, to toil**; either bodily effort or the toilsome work of spreading the Gospel (John 4:38; 1 Cor. 15:10; 16:16). It is translated "wearied" once (John 4:6), "toil" three times (Mat. 6:28; Luke 5:5; 12:27), "labor" 16 times, and "bestow labor" three times (John 4:38; Rom. 16:6; Gal. 4:11). "Working with his own hands the thing that is good." Honest work instead of stealing; working with his own hands instead of taking from another's hands; working the good instead of stealing, the evil; working is good, idleness is evil.—"In order that he may have to share with the one having need." The purpose of industrious labor is the joy of having so that we may share with the one who has need, or the joy of having and the joy of sharing, the joy of Christian liberality and giving. The joy of the sharer is greater than that of the miser or the spendthrift. The proper object of Christian labor is not to secure means merely for ourselves and our own needs, but to help others. The word for "share" is a compound verb (*meta, with and didōmi, to give*) meaning to **share a thing with any one; to impart**. It is translated "impart" three times (Luke 3:11; Rom. 1:11; 1 Thes.

2:8), and "give" twice (Rom. 12:8, margin "impart," Eph. 4:28, margin "distribute"). The thought is partnership in giving, sharing with others.

Verse 29.—"Let no corrupt speech proceed out of your mouth." The "not" belongs to the verb. The Greek says, "Every corrupt word, let it not go forth out of your mouth." The word for "speech" (A. V. "communication") is the common word for "word" (logos), occurs around 326 times, and is translated "word" 224 or more times (R. V. 254 or more), "saying" 50 times (R. V. 22), "speech" eight times (R. V. nine), "utterance" four times (1 Cor. 11:5; 2 Cor. 8:7; Eph. 6:19; Col. 4:3, the R. V. has "word" in Col. 4:3), "communication" three times (Mat. 5:37; Luke 24:17; Eph. 4:29, the R. V. has "speech" in Mat. 5:37; Eph. 4:29), and about 20 other ways with from one to four or five references under each. The thought here is, Let not one corrupt word of your speech go forth out of your mouth. The word for "corrupt" (sapos) occurs eight times; is used of a corrupt tree and fruit six times (Mat. 7:17, 18; 12:33; Luke 6:43), of bad fish once (Mat. 13:48), and corrupt words once (4:29). It means **rotten, diseased, putrid, bad, unfit for use, foul**. Three sins that injure others as well as self, and must be put away: false words (v. 25), dishonest deeds (v. 28), corrupt speech (v. 29).—"But if (there be) any good (word, let it go forth) to the building up of the need." The word for "edifying" (oikodomē) occurs four times in Ephesians (2:22, see note and footnote; 4:12, 16, 29). It means a **building, then building up, edifying, edification**; here it means the act of one who promotes another's Christian growth in wisdom, godliness, and the like. The word for **need, necessity** (chreia) occurs 49 times. In this verse it is translated "use" in the A. V., "need," correctly, in the R. V. How great is the need of every Christian in the matter of edification and growth! And the command is to let only such words go forth from the mouth as will meet this need. Serious attention to this will eliminate all expressions of impure feelings, trifling, light views of sin, irreverence, all speech that is morally injurious (see 5:4, note). Note the two needs: financial (v. 28), spiritual (v. 29). Evil thoughts and evil words come from an evil heart (Mark 7:21-23), and this illustrates

again the need of the indwelling, infilling Holy Spirit to maintain and carry forward the great work of regeneration.—“In order that it may give grace to them who hear.” The word “grace” here, in harmony with the context, means spiritual blessing or benefit (always, of course, with the root meaning of **unmerited favor** in the background), that blessing and help which comes from “a good word” (see 2 Cor. 1:15, where the same word is translated “benefit”). “In order that” introduces the purpose of the edifying of the need.

Verse 30.—“And grieve ye not the Holy Spirit of God.” The word “and” connects this verse with the preceding. Corrupt words grieve not only man but also the Spirit. He is the **Holy Spirit**, and corrupt words are repugnant to Him; He is the **Holy Spirit of God**, and His God nature abhors evil speaking. He gives better words than these: spiritual song, thanksgiving, and the like (5:18-20; see Rom. 12:6-8; 1 Cor. 12:8). There are other ways in which Christians may grieve the Spirit, but this is the point here.—Here is one of the many proofs of the personality of the Spirit, He has personal feelings, He may be grieved (see Isa. 63:10, R. V.). He is not only a person, but a Divine person. The word for “grieve” (*lupeō*) occurs 25 times, and means to **make sorrowful, cause grief, grieve**. “In whom ye were sealed.” In 1:13 it is said that we were sealed “by” (or “with”) the Holy Spirit of Promise; here we were sealed “in” the Holy Spirit of God, He being the environment, or sphere, or element, in which the sealing takes place. “Ye were sealed,” a single past action, taking place at salvation; ye **were** sealed, hence ye **are** sealed. For a study on the seal, see note on 1:13. “Unto the day of redemption,” the “redemption of the possession.” “Unto” (*eis*) has reference to the end in view, and includes **until** (11:14, note). “The day of redemption.” For a list of the seven equivalent expressions, see notes on 1:5, 14. This is redemption in the future, full and final redemption (Luke 21:28); safety and security for saving faith “till He come.”¹⁵

¹⁵ “Each of St. Paul’s injunctions is enforced by a grave consideration. Falsehood is inconsistent with membership in a Body. Cherished irritation makes room for the evil spirit. Stealing is the direct contrary of the labor that toils to help others. Speech that is corrupt not only pulls down instead of building up, but actually pains the Holy Spirit of God” (Robinson on Ephesians, page 113).

Verse 31.—A list of six sins to be taken away. “All bitterness.” This word (*pikria*) occurs four times (Acts 8:23; Rom. 3:14; Eph. 4:31; Heb. 12:15). The adjective (*pikros*) occurs twice (Jas. 3:11, 14); it is the opposite of “sweet.” The verb, “make bitter,” occurs four times (Col. 3:19; Rev. 8:11; 10:9, 10). The noun means **bitterness**, referring to **bitter gall** (extreme wickedness), a **bitter root** (and so producing bitter fruit), bitter hatred (here), bitter speech (Rom. 3:14). “All wrath.” The word “all” is expressed with the first and last and understood with the other nouns. The word translated “wrath” (*thumos*) occurs 17 times; it is translated “wrath” 14 times, “indignation” once (Rom. 2:8), and “fierceness” twice (Rev. 16:19; 19:15). It means **passion, angry heat, anger forthwith boiling up and soon subsiding again**. “All anger.” The word translated “anger” (*orgē*) occurs 36 times; it is translated “anger” three times (Mark 3:5; Eph. 4:31; Col. 3:8), “indignation” (R. V. “anger”) once (Rev. 14:10), “wrath” 31 times, “vengeance” (R. V. “wrath”) once (Rom. 3:5). It means **anger, wrath, indignation**, and differs from *thumos* in that it denotes **indignation which has arisen gradually and become more settled**. *Thumos* is temporary excitement of passion; *orgē* is more settled anger. The two words occur together five times (Rom. 2:8; Eph. 4:31; Col. 3:8; Rev. 16:19; 19:15; see also Rev. 14:10). It is unfortunate that *orgē* should be translated “wrath,” thus confusing it, in English, with *thumos*, even if it does, in many cases, make smoother reading. Both wrath and anger are to be **taken away**. “All clamor.” The word (*kraugē*) occurs six times. It is used for the “midnight cry” (Mat. 25:6), and for the cry of distress (Heb. 5:7; Rev. 21:4); and is translated “cry” in Acts 23:9 (R. V. “clamor”) and in Luke 1:42 (R. V.). Here it is the cry of passion (Acts 23:9), “the violent assertion of rights and wrongs, real or supposed” (Moule), “brawling or scolding” (Candish). “All evil speaking” (R. V. “railing”). This noun (*blasphēmia*, from *blax*, sluggish, stupid, and *phēmē*, speech, or *blapto*, to hurt, harm, injure, and *phēmē*) occurs 19 times, and is translated “blasphemy” 16 times (R. V. 13), “railing” twice (R. V. six times), and “evil speaking” (R. V. “railing”) once (4:31). In the four lists of

sins, the R. V. has "railing" (Mat. 15:19; Mark 7:22; Eph. 4:31; Col. 3:8). The verb (*blasphēmeo*) occurs 33 times, and is translated "speak evil of" eight times (R. V. six), "revile" (R. V. "rail on") once (Mat. 27:39), "rail on" twice (Mark 15:29; Luke 23:39), "report slanderously" once (Rom. 3:8), "defame" once (1 Cor. 4:13), "blaspheme" 17 times, "speak blasphemy" once (Mat. 26:65), "blasphemously" (R. V. "reviling") once (Luke 23:65), "blasphemer" once (Acts 19:37). Twice in the margin the R. V. has "rail" for "blaspheme" (Acts 13:45; 18:6). The adjective (*blasphēmos*) occurs five times, three times as an adjective (Acts 6:11, 13; 2 Pet. 2:11), and twice as a substantive (1 Tim. 1:13; 2 Tim. 3:2). The noun means **railing, reviling, slander, speech injurious to another's good name, blasphemy**. Blasphemy, a strong term, is intentional indignity or defiance offered to God or sacred things. Hence the translators rarely, and the revisers practically never used the noun "blasphemy" nor the verb "blaspheme" except in connection with God, the Holy Spirit, the word of God, or something pertaining to God. The word here means **evil speaking, railing, or slanderous and injurious speech with reference to a fellow Christian**. "With all malice." These various forms of ill temper are joined "with all malice." This word (*kakia*) occurs eleven times. It is translated "evil" once (Mat. 6:34), "naughtiness," R. V. "wickedness," margin, "malice" (Jas. 1:21), "wickedness" once (Acts 8:22), "maliciousness" twice (Rom. 1:29; 1 Pet. 2:16; in the latter verse the R. V. has "wickedness," with "malice" in the margin), and "malice" six times (1 Cor. 5:8; 14:30; Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1; in the last verse the R. V. has "wickedness," with "malice," in the margin). The word means (1) **malignty, malice, ill-will, desire to injure**; (2) **wickedness, depravity**; (3) **evil, trouble**. The adjective (*kakos*) occurs 51 times, and is translated "evil" 48 times, "bad" once (1 Cor. 5:10), "noisome" once (Rev. 16:2), "wicked" (R. V. "miserable") once (Mat. 21:41). The noun denotes a vicious disposition, in contrast with *poneria* (translated "wickedness" six times and "iniquity" once, Acts 2:26), which refers to the active exercise of the vicious disposition. Here it means **ill-will, malignity**. Thus bitter speech leads to wrath, wrath to anger, anger

to clamor, clamor to railing, railing to malignity and a desire to injure.

"Let" all these base sins "be put away from you." The verb for "put away" (*airō*) occurs 102 times. It occurs only this once in Ephesians, and is never translated "put away" except this once. It is not to be confused with "put away" in verses 22, 25. It means (1) to raise up; (2) to take upon one's self and carry what has been raised, or to bear; (3) to bear away what has been raised, or to carry off. A most interesting and important word. It is translated "take away" in John 1:29. Jesus picked up the sin of the world, placed it upon Himself, and carried it off. The same word occurs in John 2:16 ("take these things hence"). In cleansing the temple, having cast out the sheep and oxen, Jesus upset the coin boxes and poured the coins out upon the tables, upset the tables and sent the coins to the floor, and then said to the traders, "pick those things up, coins, tables, doves, everything, load yourselves up, and take them out of here." And they would lose no time in so doing. Quite a sight! The form of the verb here is aorist passive imperative. The aorist denotes a single, definite action, not a continued action; do it and be done with it. It is in the imperative mood, a command. It is in the singular number, the subject being each separate sin, dealt with individually: Let all bitterness be taken away from you; let all wrath be taken away from you, and so on. It is in the third person, hence the English word "let" must be used (see v. 28, footnote). While this verse is not grammatically connected with the preceding, yet it is true that it is the work of the Holy Spirit of God to make real the taking away of these sins, and it surely must be a source of grief to Him if we keep on struggling with them and do not surrender them to Him and trust Him to take them away. "From (apo) you," a strong expression.

Verse 32.—One way to keep free from the sins of verse 31 is to cultivate the opposite virtues which the Holy Spirit has put within us. "And be ye kind unto one another," or "one to another." The word for "be" is the creation word (*ginomai*, see 2:13, note). Kindness, the opposite of bitterness, is not natural but supernatural, the result of the new creation in Christ Jesus (2 Cor. 5:17). "Be ye created kind." The word for "kind"

(chrēstos) occurs seven times, and is translated "good" twice (Luke 5:39; 1 Cor. 15:33), "goodness" once (Rom. 2:4), "kind" twice (Luke 6:35; Eph. 4:32), "gracious" once (1 Pet. 2:3), "easy" once (Mat. 11:30). The root meaning is useful, hence **helpful, kind, good**, the opposite of **harsh, hard, sharp, bitter**. The noun (chrēstotēs) occurs ten times and is translated "goodness" four times (Rom. 2:4; 11:22), "good" once (Rom. 3:12), "kindness" four times (2 Cor. 6:6; Eph. 2:7; Col. 3:12; Tit. 3:4), "gentleness," R. V. "kindness" once (Gal. 5:22). It means goodness in the sense of kindly usefulness, kindness. "Tenderhearted." This Greek word occurs twice, and is translated "tenderhearted" here, and "pitiful" (R. V. "tenderhearted") in 1 Pet. 3:8. It is a compound word meaning, literally, **well-boweled, or having strong bowels** (eu-splangchnos, from eu, well, and splangchnon, bowels). The Greek poets believed that the bowels were the seat of the more violent passions, such as love and hate; the Hebrews held that they were the seat of the tenderer affections, such as kindness, benevolence, compassion. Hence the word for "bowels" is used where we would use the word for "heart." Hence the A. V. has "bowels" where the R. V. has "tender mercies" and "heart," as in Col. 3:12, A. V. "bowels of mercies," R. V. "a heart of compassion" (see also 2 Cor. 6:12; Phil. 1:8; 2:1; Phile. 7, 12, 20; 1 John 3:17). The verb (splangchnizomai) means, literally, **to be moved as to one's bowels**, hence **to be moved with compassion, to have compassion** (Mat. 9:36; 14:14; 15:32; 18:27; 20:34; Mark 11:41; 6:34; 8:2; 9:22; Luke 7:13; 10:33; 15:20).—"Forgiving each other." This is not the common word for "forgive" (aphiēmi, to send away) but the strong word (charizomai, see charis, grace) to give grace to, give graciously and freely. It occurs 23 times, and is translated "freely give" twice (Rom. 8:32; 1 Cor. 2:12), "give" six times (of these the R. V. has "give" once, Phil. 2:9, "bestow" once, Luke 7:21, "grant" four times, Acts 27:24; Gal. 3:18; Phil. 1:29; Phile. 22), "grant" once (Acts 3:14), "forgive" twelve times (Luke 7:42, 43; 2 Cor. 2:7, 10; 12:13; Eph. 4:32; Col. 2:13; 3:13). In every passage the idea of grace, a gracious gift, is prominent. The word for "each other" here is not the same as that for "one

another" above. It means, literally, "yourselves," "forgiving yourselves." This shows the unity and fellowship of the Body of Christ, and suggests the idea that an act of gracious kindness and forgiveness to another in Christ is really done also to one's self (see Col. 3:13). "Even as God also in Christ forgave you," a past, historical event. This shows the Divine example, and also the measure, of forgiveness. Sin is sin, and God cannot forgive sin apart from Christ, the sinner's Substitute, the One who satisfied God's requirements. When a sinner comes to God for salvation, he comes with a whole life of sin, thousands of sins. When he receives Christ as his personal Saviour and Lord, God graciously (through grace, *charizomai*) forgives all. In such a measure the Christian is called upon to forgive a wrong from a fellow-Christian, even if this fellow-Christian might not seem to deserve it. Neither did he deserve God's forgiveness; it is "in Christ," through grace. Graciously forgive because and in the measure that He graciously forgave. "For Christ's sake" (A. V.), although true, is not a good translation here, and is not to the point.—Let it be well noted, also, that this forgiveness is a condition for God's forgiveness to His children, as plainly taught by Christ (Mat. 6:12, 14, 15; compare Mat. 18:15-35).¹⁰

¹⁰ Do not be deceived here. The very first recorded message of Christ was a message on the New Birth, how to get into the kingdom of God and the family of God (John 3:1-15). This is a sample; Christ began at the beginning, the Cross and the Birth. The "Sermon on the Mount" came long after this, and is not a message to sinners as to how to be saved, but to the Family. The key word is "Father," occurring 17 times, mostly "thy Father," "your heavenly Father," "your Father in heaven," and so on, showing the relation between God and the persons addressed. The prayer is a model for the child of God ("Our Father"), and the clause on forgiveness has no reference whatever to the sinner seeking forgiveness and salvation, but to the child seeking forgiveness from Father. And he cannot expect forgiveness from Father if he is not ready to forgive a fellow-Christian. And this is exactly what Ephesians says, only Ephesians does not emphasize the Father's family forgiveness. Supplementation is not contradiction.

CHAPTER FIVE

THE CHRISTIAN'S NEED

I. Separation from the World (vs. 1-17). The three "walks."

1. Walk in love (vs. 1, 2).

(1) Be imitators of God, as beloved children (v. 1).

(2) Walk in love (v. 2).

(3) The example and measure of love (v. 2). Even as Christ also

1. Loved you.

2. Gave Himself up for us, and was accepted by God as

(1) An offering for an odor of sweet smell.

(2) A sacrifice for an odor of sweet smell.

NOTES ON 5: 1, 2

Imitators of God

Verse 1.—"Therefore." This word shows the close connection between 4: 32 and 5: 1, 2; there is no break. The way to "become, by creation (and make real that creation) kind, tenderhearted, and forgiving," is to "become, by creation (and make real that creation), imitators of God." "Be ye imitators of God." Here again, as in 4: 32, the word translated "be" does not mean "be," but "be created," or "become by creation." The word for "followers" in the A. V. (*mimētēs*, *mimic*) occurs six times, and is correctly translated in the R. V. "imitators" each time (1 Cor. 4: 16; 11: 1; Eph. 5: 1; 1 Thes. 1: 6; 2: 14; Heb. 6: 12). "As children beloved." God does not ask the unsaved to imitate Him; that would be asking the impossible; but He does ask and expect His children, His own begotten and beloved children, "partakers of the Divine nature" (2 Pet. 1: 4), to imitate Him. The devil's children do not have any trouble imitating their father, why should not the children of God imitate theirs? Imitate Father in all possible ways, but the context here emphasizes kindness, tenderheartedness, forgiveness, and love (4: 32-5: 2; see Mat. 5: 45-48; Luke 6: 35, 36; 1 John 4: 11).

Walk in Love

Verse 2.—“And walk ye in love.” Note the “and.” Imitate and walk. Imitate God by walking in love. “Walk ye.” This is the fifth “walk” in Ephesians (see 2:2, 10; 4:1, 17). Walk denotes activity, but one cannot walk in a place until he first comes into that place: “In love,” the element, place, sphere. Get into love, God’s own love; and stay there, live there, walk there, work there. “Even as Christ also loved you.” Here, again, is the example and measure. How much forgiveness? “**Even as God in Christ forgave**” (4:32). How much love? “**Even as Christ loved.**” Christ loved you, a past historical event with a present application. How much did He love you? “And gave Himself up for us.” Here again is the strong compound verb (para-didōmi; see 4:19, note). Instead of using the middle voice, the active with the reflexive pronoun is used, making an exceedingly strong statement. He gave over, gave up, delivered, surrendered **Himself** (v. 25; Gal. 2:20; Rom. 4:25; 8:32). The word for “for” (hyper) means “for,” but in what sense? The primary thought is “for the benefit of,” “in behalf of,” and the like, and probably that is the thought here. But it cannot be denied that **hyper** is sometimes used interchangeably with **anti**, which means instead of, in place of (see 1 Cor. 15:29; Phil. 13; 2 Cor. 5:14, 15, 21; Gal. 3:13), and this may be another such case. Note the change from “you” to “us.” In touching upon the great subject of the Substitutionary Work of the Lord Jesus, Paul hastens to include himself in its benefits. Christ so loved that He gave; so did God (John 3:16; see also Gal. 2:20).—The law of God is fulfilled, as far as man is concerned, in loving one’s neighbor as one’s self (Lev. 19:18; Mat. 19:19; 22:36-40; Rom. 13:9), but Christ asks more than this. He asks “that ye love one another as I have loved you,” better than yourselves, enough to surrender yourselves to die for another (John 13:34; 15:12). If one cannot, as is frequently said, love his neighbor as himself, how can he love him better than himself? Through the power of the Holy Spirit.

“An offering and a sacrifice to God.” This is a predicate accusative with “Himself”; our Substitute gave up Himself as an

offering and sacrifice to God. The word for "offering" (*prospora*, from *pros-phero*, to **bring to, offer**) occurs nine times (five times in Heb. 10), and is translated "offering up" once (Rom. 15:16) and "offering" eight times (Acts 21:26; 24:17; Eph. 5:2; Heb. 10:5, 8, 10, 14, 18). It represents offerings of all kinds, bloody and unbloody. The word for "sacrifice" (*thusia*) occurs 29 times and means a **sacrifice, victim**. It also has a large and general meaning, referring to bloody and unbloody sacrifices as well as to spiritual and temporal sacrifices (1 Pet. 2:5; Rom. 12:1; Phil. 2:17; 4:18; Heb. 13:15, 16). While the two terms cannot be sharply distinguished, and they may refer to all kinds of ceremonial offering, as stated in Ps. 40:6 (quoted in Heb. 10:5, 8), yet as used here there must be some further distinction. "Offering" seems to be a more general word with the thought of the yielding and dedication of His life to the will and work of the Father, while "sacrifice" would indicate the depth and extent to which that offering led Him, being "obedient even unto death, yea, the death of the cross" (Phil. 2:8), the propitiatory and reconciliatory offering for sin (Rom. 3:25; 1 John 2:2; 4:10; Rom. 5:11; Eph. 2:16; Col. 1:20; 2 Cor. 5:18, 19). Such is the love in which we are asked to walk in order to fulfill the will of God.—"For an odor of sweet smell." "For" (*eis*)—"unto," a result, or effect. The word translated "odor" (*osmē*) occurs six times, and is translated "odor" twice (John 12:3; Phil. 4:18; in the R. V. three times, including Eph. 5:2), and "savor" four times (2 Cor. 2:14, 16; Eph. 5:2; in the R. V. three times, omitting Eph. 5:2). It means a **smell, an odor**, either good, imparting life, or bad, imparting death (2 Cor. 2:14-16). The word for sweet smell (*euōdia*, **well-odored**) occurs three times, and is translated "sweet smell" (5:2; Phil. 4:18), and "sweet savor" (2 Cor. 2:15). It means a **sweet smell, fragrance, incense**. Hence *osmē* (*ē* = *ay*, accented) *euōdias* is an odor of something sweet-smelling, an odor of satisfaction. The words occur here and in Phil. 4:18, where the odor of a sweet smell is said to be "a sacrifice, acceptable, well-pleasing to God." This metaphor is used about forty times in the Pentateuch, concerning the burnt, meal, peace, and sin offerings, and others; they were "sweet savor" offerings (Lev. 1:9, 13,

17; 2:12; 3:5; 4:31; etc. see Gen. 8:21; Ex. 29:18, 25, 41). As the offering was placed upon the wood and consumed by the fire, the ashes went down and the smoke went up as a sweet savor to God, denoting acceptability. This indicated to the offerer that God had accepted his victim, his substitute. And when God accepts the substitute and the offerer accepts it as his substitute, the deed is done, the transaction is closed, and there is no more "guess so," or "hope so," but one glorious "know so." This is assurance. Jesus, our wonderful sweet-savor Offering, our glorious Substitute, was made sin for us, went to the cross, nailed the sin, with the bond writing which was against us, to the cross, and then passed, sinless, into the heavens, to the right hand of God, where no sin can enter (2 Cor. 5:21; Col. 2:14; Eph. 5:2; Heb. 1:3; 9:24; Hab. 1:13; Rev. 21:27). If God has thus accepted our Substitute, He must accept us.¹

2. Darkness and light. Walk as children of light (vs. 3-14).

In this passage there are eight imperatives, with a reason for each: (1) Let (not) be named (v. 3), (2) Let (no one) deceive (v. 6), (3) Do (not) become (v. 7), (4) Walk ye (v. 8), (5) Have ye (no) fellowship with (v. 11), (6) Reprove (v. 11), (7) Awake thou (v. 14), (8) Arise (v. 14). The last two are in the quotation, and to the pagan world. The prominent one is, Walk ye as children of light (v. 8).

1. Darkness (vs. 3-8a).

(1) Command: "Let not be named." Six sins which must not be named as existing among Christians. Separation from the sins of society (vs. 3-5).

1. Three which must not exist, as become saints: (1) fornication, (2) all uncleanness, (3) covetousness (v. 3).

2. Three that must not exist, as not befitting: (1) filthiness, (2) foolish talking, (3) jesting (v. 4).

The alternative: the giving of thanks (v. 4).

3. The reason: "For this ye surely know." Four sins which bar from the kingdom of God and of Christ; or, four sinners (the sinner for the sin) who have no inheritance in the

¹ See "Assurance of Salvation," in the author's Christian Workers' Manual, pages 132-134.

kingdom (1) of God, and (2) of Christ: (1) the fornicator, (2) the unclean person, (3) the covetous man, (4) the idolater (v. 5).

(2) Command: "Let no man deceive you." (v. 6.)

1. Warning against deception by means of empty words.

2. The reason: **For** because of these things the wrath of God is coming upon the sons of disobedience (v. 6).

(3) Command: "Become not, therefore, partakers with them" (vs. 7, 8).

1. Warning against becoming partakers with the sons of disobedience (7).

2. The reason: The contrast. "**For.**"

(1) Their former state: "ye were once darkness."

(2) Their present state: "but now light in the Lord" (v. 8).

2. Light (vs. 8b-14). "But ye are now light in the Lord."

(1) Command: "Walk ye as children of light" (v. 8c).

1. The reason: **For** the fruit of light is in all (1) goodness, (2) righteousness, and (3) truth (v. 9).

2. The result: "proving what is well-pleasing to the Lord" (v. 10).

(2) A twofold command concerning the unfruitful works of darkness (vs. 11-13).

1. Negative. Have no fellowship with them, but rather, even

2. Positive. Reprove them.

3. The reasons (vs. 12, 13). **For**

(1) The things done by the Gentiles in secret it is a shame even to speak of (v. 12).

(2) But all these things, when they are reprov'd, are made manifest by the light, for everything that is made manifest is light (13).

(3) The effects of the reproof (v. 14). Wherefore he saith,

1. A twofold command to the pagan world. A twofold figure.

(1) Sleep; awake from.

(2) Death; arise from.

2. The Promise: "Christ shall shine upon thee."

NOTES ON 5:3-14

Walk as Children of Light (vs. 3-14)

Darkness. Sins of Paganism and Society

Verse 3.—“But fornication.” “But” connects this paragraph with the preceding, and indicates the contrast between walking in love and the degrading sins of the ungodly world. The word for “fornication” (*porneia*) occurs 26 times, and means fornication in general, unlawful sexual intercourse. Of the twenty-one lists of sins in the New Testament, “fornication” and “fornicator” occur in thirteen.² It was very common in heathenism in Paul’s day, even as it is among the ungodly today. The Gospel demanded and provided, in salvation, for its total absence (1 Cor. 6:9-11, 18; Gal. 5:19-23; and others). It must not be even named as existing in the church. “All uncleanness.” Here the adjective significantly comes after the noun, “uncleanness of every sort.” This word (*akatharsia*) occurs ten times, and means **impurity, uncleanness** in general, physical and moral (4:19, note). It occurs in six lists of sins. “Or covetousness” (see note on 4:19, where the word is translated “greediness”). Here the word is used with “fornication” and “all uncleanness” in such a way as to suggest sensual greed, greater sins than the mere desire for more money and property. It occurs in eight lists of sins.—“Let it not even be named among you.” The verb is in the singular number, the subject “it” referring to each sin separately. These and those in verse 4 are unnamable sins among believers. Not only must such things not be done; they must not even be mentioned.—“As becometh saints.” A saint is one who is separated from sin unto God (1:1, note), and these heathen sins belong to another realm entirely. They are simply “not done” among Christians.

Verse 4.—“Nor filthiness.” This noun (*aischrotēs*) occurs but once, and means **baseness, dishonor**. The adjective (*aischros*) occurs four times, and is translated “shame” (5:12; 1 Cor. 11:6; 14:35), and “filthy” (Tit. 1:11). The verb (*aischunō*) means to disfigure, dishonor, cover with shame. The context shows

² See “Lists of Sins,” Christian Workers’ Manual, pages 37-39.

that this noun refers to sins of the flesh, possibly also to sins of speech, such sins as bring dishonor and shame.—“Nor foolish talking.” This word (*mōro-logia*) occurs but once (compare “shameful speaking,” *aischrologia*, which Lightfoot translates “foul-mouthed abuse,” Col. 3:8). The adjective (*mōros*) occurs thirteen times, and is translated “foolish” six times (Mat. 7:26; 25:2, 3, 8; 2 Tim. 2:23; Tit. 3:9), “fool” five times (Mat. 5:22; 23:17, 19; 1 Cor. 3:18; 4:10), “foolish thing” (1 Cor. 1:27), “foolishness” (1 Cor. 1:25). It is not easy to discover the force of the noun “foolish talking” here. “Foolish,” in many, if not all, of these passages, is the opposite of “wise”; yet “foolish talking,” here, would seem to be a stronger word than “unwise talking.” Comparing the word “fool” in Mat. 5:22; Ps. 14:1; 53:2, Lange gets the meaning “godless discourse,” not merely “insipid talk, silly babbling.” He thinks that Luther “hit the meaning with: buffoonery, which denotes what is high-flown, pompous, in loose discourse.” “The talk of fools, which is folly and sin together.”³ “Nor jesting.” This word (*eutrapelia*, from *eu* and *trepo*, to turn well, easily turned) occurs but once. It means (1) **pleasantry, humor, facetiousness**; (2) in a bad sense, as here, **low jesting, immoral pleasantry, scurrility, ribaldry**, that which raises laughter at the expense of decency. “Such as defiles some of the most brilliant pages of pagan literature, not to speak of Christian, so called; and such as terribly impregnates common talk in many strata and circles of society now. It must have been everywhere the fashion at Ephesus. The passage does not deal with the play of humor, and wit in general. This is not forbidden in Scripture, and so far as it is the outcome of vigor, gladness, or (in the sense of humor) tenderness, it may be quite in harmony with the strict piety of the Gospel.”⁴ “Which are not befitting” (R. V.). This is a stronger and better word than “convenient” (A. V.) according to the present prevailing sense of the word. The Greek word (*an-ēko*, ē=ay, to come up to) occurs three times (5:4; Col. 3:18; Phile. 8). These things do not come up to the standard, do not fit into the Chris-

³ Trench, “New Testament Synonyms,” page 114.

⁴ Cambridge Bible: Ephesians, by Moule, page 129.

tian life, are in the way, hindrances to life and service, to say the least (see 4:29; Col. 4:6). Many a preacher has spoiled a good sermon by a silly joke on his way out of the building. "But rather giving of thanks." What a blessing and happy substitute for foolish talking and jesting! "Joyful praise to God for his good gifts, and a temperate and pure-hearted enjoyment of them."⁵ The noun for "giving of thanks" (eucharistia) occurs 14 times, and the verb (eucharisteō) 40 times, always with the thought of **thanksgiving**. The thought of "gracious speech" (see the word **charis** (grace) in the noun and verb), "gracious, pious, edifying discourse in general" may fit the context by way of contrast, but it surely does not fit the real meaning and use of the word, either the verb or the noun.

Verse 5.—"For this ye know." "For this ye know of a surety" (R. V.). "For this ye, knowing, know" (literally). There are two common verbs for "know": one is oida, which is really the second perfect of horaō, to **see**, and means to **know**, having seen;⁶ the other is ginōskō, which means to **know** through personal experience or external impressions. Both verbs are used here, for emphasis. "For this ye, knowing by some outward impressions, or in some way, being aware, know by seeing, through the natural eye, the mind's eye, or the heart's eye; ye have full recognition of the fact." "That no fornicator, nor unclean person, nor covetous man." Of the six sins mentioned above (vs. 3, 4), as unbecoming to saints, the first three are repeated here from another angle, the sinner for the sin. "Who is an idolater." There is a question as to whether the relative pronoun "who" is masculine or neuter; manuscripts differ. If it is masculine, the translation is, "the covetous man who is an idolater." If it is neuter, the translation is, the covetous man, "which (expression) is equivalent to (the expression) idolater." The thought is the same in each case. All sorts of vice and lustful passions come from an evil heart (Mark 7:21-23), and the ruling principle may be said to be self-

⁵ "Handbook for Bible Classes"; Ephesians, by Candlish, page 105.

⁶ This verb (horaō) has two perfects: the first is translated regularly, **I have seen**, and the second is translated by the word "know" in the present tense; **I know** because I have seen (either with the natural eye or with the mind's eye).

ishness; selfishness is **a**, if not **the**, root of covetousness ("I will have more," see 4:19, note), and covetousness is idolatry (Col. 3:5), a worship of the god mammon instead of the true God (Mat. 6:24). When Jesus spoke of the impossibility of serving both God and the money-god mammon, the Pharisees, who were "lovers of money," scoffed at Him (Luke 16:13, 14). Money provides the means for gratifying the sinful passions. Paul has no "nice" name for covetousness; he calls it "idolatry." "Has any inheritance in the kingdom of Christ and of God?" The word for "inheritance" (klêronomia, **the law of the lot**) occurs 14 times, three of which are in Ephesians (1:14, 18; 5:5). It comes from klêros, **lot**, a word occurring 12 times. The verb klêroō occurs once (1:11, see note), but the verb meaning to **inherit** (klêronomeō) occurs 18 times. "Inheritance" means, then, (1) **a portion received by the casting of lots**, (2) **a portion, or part, received by redemption**, an inheritance from Father. "The kingdom of Christ and of God." One kingdom belonging to the Son and the Father (compare the names in 4:32; 5:1, 2). It is both present and future, reaching to the consummation and beyond (1 Cor. 15:24, 28). It is entered by the new birth only (John 3:3-7), it is described as "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17), Christians have been translated out of the kingdom of darkness into it (Col. 1:13), those who practice the "works of the flesh" are not in it (Gal. 5:19-21), Christians are cleansed and sanctified from the sins which bar one from it (1 Cor. 6:9-11). (Go on and study more about it.)

Verse 6.—"Let no man deceive you." The Greek is strong, "let not even one (person) be deceiving you." You cannot afford to be deceived in this important matter by those who treat lightly the subject of sin. "No man" would scarcely refer to the "heathen," to whom one would not be apt to listen, but to some professed Christian. "With vain words" (R. V. "empty words"). The word for "vain" "empty" (kenos) occurs 18 times, and is translated "empty" four times (Mark 12:3; Luke 1:53; 20:

⁷ The Greek is strong here, "Every fornicator or unclean person or covetous man, who is an idolater, has not an inheritance in the kingdom of Christ and of God" (see 4:29, note).

10, 11), and "vain" 14 times. It means empty as to contents.⁸ Beware of empty words about sin and its penalty. The eternal and unchangeable facts are that sin in the body affects the spirit, that eternal retribution deals with sins of the body as well as those of the soul, that the wrath of God is an awful reality, and that God's love does not set aside His holiness and justice. Beware of the hollow words of the liberal theologian. "For because of these things," the sins mentioned above. But how many? Six sins are mentioned (vs. 3, 4), and three of them, fornication, uncleanness, covetousness (v. 3) are emphasized again (v. 5) as barring one from the kingdom. Surely these also bring the wrath of God. As for the other three (v. 4) opinion is divided. Some would put filthiness among the "damning" sins, but not foolish talking and jesting. It depends somewhat upon the extent of the definition of these words. However, it is always best to be on the safe side and take no chances; hence we should trust the Holy Spirit, our Keeper, to keep us from all these sins. "Cometh the wrath of God upon the sons of disobedience." Those who are practicing these sins are "sons of disobedience," "children of wrath," such as Christians were before they were saved (2: 2, 3; Col. 3: 5-8). They are under the wrath of God against sin, which is no figure of speech nor remorse of conscience, but a Divine attribute of the holy God. It is present as well as future (John 3: 36; Rom. 1: 18; 2: 5, 8; Col. 3: 6; 1 Thes. 1: 10; Rev. 6: 15-17).

Verse 7.—"Be not ye therefore partakers with them." Do not become (*ginomai*, the creation word, as in 3: 6; 4: 32; 5: 1) joint-partakers (3: 6, note) with them, the sons of disobedience who are under the wrath of God because of their sins (v. 6). Have nothing in common with them, for sharing their sins would mean sharing their punishment.

Verse 8.—"For ye were once darkness." The exchanged life, the new for the old, is the basis for the command in v. 7. "For ye were once . . . but now." Add to the list of things which

⁸ In 1 Cor. 15: 14, the word "*kenos*" occurs twice: "your faith is vain," empty, as to contents. In v. 17, "your faith is vain," but this is another word, "*mataios*," which occurs six times, (Acts 14: 15; 1 Cor. 3: 20; 15: 17; Tit. 3: 9; Jas. 1: 26; 1 Pet. 1: 18), and means aimless, unproductive, fruitless as to results.

were true of the readers' former life and from which they were saved, in 2:1-3, 11-13 and 4:17-19, this statement, "ye were once (or formerly) darkness." Not "in the dark" nor "in darkness," but they were so low in heathenism as to be **darkness itself**, "persons in whom darkness becomes visible and holds sway" (Thayer). "But now," since Jesus came into your heart as Lord, "ye are light in the Lord." They are not merely "in the light"; they are **light itself** (see Mat. 5:14; Phil. 2:15). "In the Lord," the Source of light (John 1:4; 12:35, 36). "Walk ye as children of light." Act like it. When you were children of darkness you acted like children of darkness; now act like children of light, not only in good living but also in good works, so as to bring glory to your Father in heaven (Mat. 5:15, 16; Luke 8:16).

Verse 9.—"For the fruit of the light." "For," as usual, means "because," and indicates the reason for the previous command. "Fruit" is a metaphor indicating the natural result of light. The A. V. and a few Greek manuscripts have "of the Spirit," but this is foreign to the context, which is speaking about "light," and the best manuscripts and authorities, and the R. V. have "of the light." "Is in (consists in) all (every form of) goodness and righteousness and truth." The word for "goodness" (*agathōsunē*) occurs four times (Rom. 15:14; Gal. 5:22; Eph. 5:9; 2 Thes. 1:11), and means, here, **active goodness** as opposed to viciousness, **uprightness of heart and life**. It is a part of the fruit of the Spirit (Gal. 5:22), and possibly the occurrence of "of the Spirit" here, in some manuscripts, may be due to an attempted correction by a scribe to make it conform to Galatians. "Righteousness" is moral uprightness in thinking, feeling, and acting (see 4:24, note). "Truth," moral truth as opposed to falsehood and hypocrisy.

Verse 10.—"Proving what is well-pleasing to the Lord." The verb for "proving" (*dokimazō*) occurs 23 times, and is translated "try" (R. V. "prove") four times (1 Cor. 3:13; 1 Thes. 2:4; 1 Pet. 1:7; 1 John 4:1), "prove" ten times, "examine" (R. V. "prove") once (1 Cor. 11:28), "discern" (R. V. "interpret") twice (Luke 12:56), "approve" three times (Rom. 2:18; 1 Cor. 16:3; Phil. 1:10), "allow" (R. V. "approve") twice (Rom.

14:22; 1 Thes. 2:4), "like" (R. V. "refused" for "did not like") once (Rom. 1:28). Thus the R. V. has "prove" 15 times and "approve" five times. The word means (1) to **prove, examine by testing**, (2) to **approve** that which has been tested. This present participle agrees with "ye," the subject of "walk" (v. 8), verse 9 being considered parenthetical. The word for "acceptable" (eu-arestos, R. V. "well-pleasing") means both **well-pleasing** and **acceptable**, but the former is more literal and more fitting here (compare Col. 1:10). The word occurs nine times (Phil 4:18; Col. 3:20; Heb. 13:21; Tit. 2:9; 2 Cor. 5:9; Rom. 12:1, 2; 14:18; Eph. 5:10). The question is, What pleases well the Lord?

Verse 11.—"And have no fellowship with the unfruitful works of darkness." Here is the fifth command in this section; "have no fellowship with, do not become partakers together with, have nothing in common with" (sun-koinōneō, used again in Phil. 4:14; Rev. 18:4). Note the connection with verse 7. "The unfruitful works of darkness." Light, like the Spirit, has fruit (v. 9; Gal. 5:22), substantial, useful, the result of life; darkness, like the flesh, has works (Gal. 5:19-21), and they are "unfruitful works," perishable and useless (compare the two kinds of fruit in Rom. 6:20-22). You have been delivered from the "authority of darkness" (Col. 1:13), therefore have nothing to do with its unfruitful works. "But rather even reprove them." The action must be positive as well as negative. The word for "reprove" (elegchō) occurs 18 times. The A. V. translates "convince" five times (John 8:46; 1 Cor. 14:24; Tit. 1:9; Jas. 2:9; Jude 15), "convict" once (John 8:9), "tell one's fault" once (Mat. 18:15), "reprove" six times (Luke 3:19; John 3:20; Eph. 5:11, 13; 2 Tim. 4:2), "rebuke" five times (1 Tim. 5:20; Tit. 1:13; 2:15; Heb. 12:5; Rev. 3:19). The R. V. prefers "convict," which is used six times, and "reprove," which is used eleven times ("show one's fault" is used in Mat. 18:15, as better fitting the context). This is better. The word means (1) to **convict**, (2) to **reprove**, (3) to **expose**, especially to **bring to light by conviction**. The question is, What does it mean here? The favorite view is that "reprove" is the word, as in the A. V. and R. V. (the R. V. has "convict" in the margin), oral

reproof, the thought being that Christians must not deal lightly with these sins nor shut their eyes to them nor be silent about them, but they must speak out against them and rebuke them in order to bring conviction to the unsaved. Some would make the reproof **in deed** only, a victorious Christian life as a rebuke; this based upon the statement that it is a shame to speak of these sins (v. 12). Others take an opposite view and think that verse 12 simply means that the sins are "unspeakably shameful" and that the rebuke must be **oral**. This would seem to be correct. Others think that the reproof must be both in word and in deed. This is certainly true, whether it is taught here or not. Still others,⁹ thinking that "reprove" does not fit the context (vs. 12, 13; also 1 Cor. 14:24; John 3:20), and that the result, the light meeting the darkness, exposure, is emphasized here, prefer the word "expose"; "but rather, even, expose them." Abbott says: "Adopting this, we obtain the interpretation: Have no participation with the works of darkness, nay, rather expose them, for the things they do secretly it is a shame even to mention; but all these things when exposed by the light are made manifest in their true character." This is all true, but does not this theory overemphasize "darkness and light" at the expense of the people themselves? They were to expose, surely, but more; they were to reprove. In fact, all three definitions would fit well here in this order: expose, reprove (or rebuke), convict.

Verse 12.—"For the things which are done by them in secret it is a shame even to speak of." This is the order of the Greek. This verse states one of the reasons for nonfellowship and reproof. It is disgraceful even to mention things done secretly by the Gentiles, heathen, unregenerated; the very secrecy of these abominable and indescribable sins and vices demand that they be exposed and rebuked. Not all heathen vices are indicated here, but only the worst, the indescribable, secret sins.

Verse 13.—"But all things, when they are reproved, are made manifest by the light." Here is the second reason for nonfellowship and reproof (v. 11), or at least for reproof. Christians are

⁹ Notably Abbott in *International Critical Commentary on Ephesians*, pages 154, 155, and Robinson, *St. Paul's Epistle to the Ephesians*, page 200.

“light in the Lord” (v. 8). All things (sins) that are reproved (elegcho again, see v. 11), by Christians as light, are made manifest, evident, known, laid bare (as opposed to “in secret”), by the light, that is, by Christians and Christian truth; so that the doers of these sins may see the hideousness and odiousness of them. “For everything that is made manifest is light.” This is a general truth given as a reason for the previous statement. **Because** everything that is disclosed by light and made to appear in its true colors ceases to be **secret** and becomes light.

Verse 14.—“Wherefore He saith.” This is a quotation to affirm or illustrate what has just been said, and it is introduced in a manner common to N. T. quotations of inspired and authoritative O. T. Scripture (see 4:8; Acts 13:34, 35; Rom. 9:15, 25; 15:10; 1 Cor. 6:16; 15:27; Heb. 1:6-8; 4:4; 8:5, 8; 10:15; Jas. 4:6; etc.). The “He” is the unexpressed subject of the Greek verb, and is indefinite; it may refer to God (as in several of the references above), to the Holy Spirit (see Acts 4:25, R. V.; 28:26; Heb. 3:7; 10:15-17), or the Scripture (see Rom. 9:17; 10:11; 11:2; Gal. 4:30; 1 Tim. 5:18). This verse is a condensation and spiritual application of Isa. 60:1, 2, such as the Holy Spirit, who gave it to Isaiah, has a perfect right to do with His own word when He again gives it to the church through Paul. The verses read, “Arise, shine: for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah shall rise upon thee, and His glory shall be seen upon thee” (Isa. 60:1, 2). The preceding chapter (Isa. 59) presents a dark picture of sin as separating from God and prayer, ending with evangelical promises; and these two verses contain a call to the people to arise from their stupor, put on the light of the glory of Jehovah, the Old Testament Redeemer and Blessor, and be a light in the surrounding darkness of heathenism. And this is the same idea that Paul is presenting and to which he applies the passage.¹⁰ “Wherefore” connects the quotation, or

¹⁰ There are several interesting theories as to the source of this quotation. One is that it is a part (three lines) of an early Christian hymn (see v. 19; Col. 3:16; 1 Cor. 14:26), a versified paraphrase of Isaiah's words (60:1, 2). This would not necessarily conflict with the view expressed above.

paraphrase, with the preceding passage. "Awake, thou that sleepest." "Awake, sleeping one." The verb for "awake" (*egeiro*) occurs about 140 times, and is translated "awake" only three times (5:14; Mat. 8:25; Rom. 13:11), where the context seems to require it. It is the resurrection word, and is translated "raise," "raise up," "rise," "arise," and the like. It means (1) to **arouse from sleep, awake**, (2) to **arouse from the sleep of death, arise**. Here the first meaning is used, in view of the next command. "Arise from the dead." Literally, "Stand up out of the dead ones." This verb (*an-istēmi*) occurs about 110 times, and is translated "raise," "raise up," "arise," "rise up," "rise again," "stand up," and the like. This is also a resurrection verb, and the verb from which comes the noun **resurrection** (*anastasis*, occurring 42 times). "And Christ shall shine upon thee," a promise for "those who will awake and arise from spiritual sleep and death. Ye are, in the Lord, light. If any have gone to sleep, even to deep sleep, the urgent call is, Awake! Arise! The world is in darkness! Light is needed! Christ shall shine upon thee, and thou shalt reflect His light. This verb occurs but once, and means to **shine upon**.

3. Walk Circumspectly (vs. 15-17).

1. The Command. Take ye heed, then, how circumspectly ye walk (v. 15).

2. The manner. How? (v. 15).

(1) Negative: Not as the unwise walk. But

(2) Positive: As the wise walk.

(3) Redeeming the time (v. 16).

3. Because of this (for this cause),

(1) Do not become senseless, but

(2) Understand ye what the will of the Lord is (v. 17).

NOTES ON 5:15-17

Walk Circumspectly

Verse 15.—"Look ye therefore." The word for "look" (*blepō*) is one of the common words for "see." It is also translated "look," "behold," "take heed." "Take heed" is a good translation here.

"Therefore" is resumptive, returning to the command in verse 8; "then" or "accordingly" is perhaps a better translation (A. V.). "Walk as children of light"; accordingly, "see how circumspectly ye walk." This is the seventh and last "walk" in Ephesians (see 2: 2, 10; 4: 1, 17; 5: 2, 8, 15). The word "how" (pōs) is correct. The word translated in A. V. "circumspectly" (akribōs) occurs nine times, and is translated in the A. V. "perfectly" and "perfect" six times (Luke 1: 3; Acts 18: 26; 23: 15, 20; 24: 22; 1 Thes. 5: 2), "diligently" twice (Mat. 2: 8; Acts 18: 25), and "circumspectly" once (Eph. 5: 25). In the R. V. it is translated "accurately" three times (Acts 18: 25, 26; Luke 1: 3), "exactly" four times (Mat. 2: 8; Acts 23: 15, 20; 24: 22), "perfectly" once (1 Thes. 5: 2), and "carefully" once (5: 15). The noun (akribeia) is translated "perfect manner," R. V. "strict manner" (Acts 22: 3); the adjective (akribēs) is translated "strait" (Acts 26: 5), and the verb (akriboō) is translated "inquire diligently," R. V. "learn accurately" (Mat. 2: 7, 16). All these words carry the idea of exactness, accurateness, strictness. The R. V. translation "carefully" here is good if it is strong enough. The A. V. translation "circumspectly" (which means, literally, **looking around, watchful on every side**) is good, especially with this context (v. 16). The A. V. "that" is inaccurate, for the word (pōs) means **how**. Yet in the last analysis the sentiment of the A. V. seems correct, the thought being, "see to it that ye walking circumspectly," with strict accuracy. The R. V., using a slightly changed Greek text (akribōs pōs instead of pōs akribōs), translates, "look carefully how ye walk" making "carefully" modify "look" instead of "walk." But the evidence for the change is not sufficient; the old is better.—"Not as unwise, but as wise." The word for "wise" (sophos) occurs 22 times. The two words here (sophos and asophos) mean **wise and unwise**. They may modify "ye," the subject of "walk" that is, "walk not as if ye are unwise, but as if ye are wise," or they may be subjects of another "walk" understood, that is, "walk not as (hōs) unwise men walk but as wise men walk."

Verse 16.—"Redeeming the time." This is how the wise walk. The present participle "redeeming" is the translation of a com-

pound verb (*ex-agorazō*). The simple verb (*agorazō*) means (1) to frequent the agora, or market place, (2) to buy in the market place. It occurs 31 times, and is translated "buy" 28 times and "redeem" (R. V. "purchase") three times (Rev. 5:9; 14:3, 4). The compound verb (*ex-agorazo*) means to buy out of the market place (the slave market), or to bring out of the market place that which has been bought; then to redeem, that is, to recover from the power of another by the payment of a price, to ransom, buy off, buy up. In the middle voice (as here and in Col. 4:5) it means to buy up for one's self or for one's own use. It occurs four times, twice with reference to Christ's vicarious death (Gal. 3:14; 4:5) and twice with reference to redeeming the time (5:16; Col. 4:5). The word for "time" here (*kairos*, not *chronos*, which means time in general) means (1) due measure, (2) a measure of time, a fixed and definite time (Rom. 13:11; 2 Cor. 6:2), "due season" (Mat. 24:45; Luke 12:42), "convenient season" (Acts 24:25), opportune or seasonable time (Gal. 6:10; Eph. 5:16; Col. 4:5), a limited period of time (Acts 17:26; 1 Cor. 7:29); in other words *kairos* denotes "a definitely limited portion of time, with the added notion of suitableness" (Thayer). The R. V. margin says, "Buying up the opportunity." "Because the days are evil," morally evil, as the word (*ponēros*) means. This is the reason given for buying up for themselves the opportunity. It is needed in these evil days when it seems difficult to find time enough to find out what the will of the Lord is. In Paul's day "the days are evil," and he uttered a permanent truth which reaches down to the present day.

Verse 17.—"Wherefore be ye not foolish." "Because of this" (*dia touto*) may refer to the immediately preceding clause, "because the days are evil," but this is subordinate and merely gives the reason for buying up the opportunity; it probably goes back to the main thought, "walk circumspectly." Here are two commands, (1) Do not become foolish, (2) Understand. Because it is necessary to walk strictly, accurately, therefore do not become foolish, but understand. The word for "be" is the creation word again (*ginomai*, not *eimi*) meaning become, be created. The word for "foolish" (*aphrōn*, from *a* and *phrēn*, without mind)

means **senseless, without reason, without intelligence, foolish, stupid**. It occurs eleven times. "But understand ye what the will of the Lord is." The word for "understand" (sun, with, together, hiēmi, to send, see 3:4, note) means to **send or join together**. To join together in the mind is to **understand**. It occurs 26 times. In the A. V. it is translated "consider" once (Mark 6:52) and "be wise" once (2 Cor. 10:12, but see margin). It is stronger than "know"; we must not only "know" but also "understand." "What the will of the Lord is." This is the grand climax, the supreme necessity. The will of God, good, acceptable, perfect, is our transformation by the renewing of our mind (Rom. 12:1, 2), our sanctification (1 Thes. 4:3), thanksgiving (1 Thes. 5:18). God expects us to be filled with the knowledge of His will (Col. 1:9), to stand perfect and complete in all the will of God (Col. 4:12), and to do it from the heart (6:6; John 7:17; Heb. 10:36; John 9:31; 1 John 2:17; 5:14). And in order to do His will, we must know it (Acts 22:14) and understand it. The general thought of the passage (vs. 15-17) seems to be this: See that ye walk strictly, circumspectly, watchful on every side, buying up for yourselves the precious opportunity, even at the cost of giving up something which may be good and desirable, wisely, not unwisely and senselessly, so that ye may have time to find out and understand what the will of the Lord is. The Word of God contains and reveals the will of the Lord, and a tenth of our time as well as the tenth of our money belongs to Him, but the days are evil, and Satan makes us think that we are too busy to study our Bible and find out what His will is. Many like to say that they wish they knew what His will is, they would do it if they knew, and so on; yet they waste time in useless talk and in other ways, which should be used in finding and understanding what His will is. There will be no excuse.

II. The Spirit-Filled Life (vs. 18-33).

1. The commands (v. 18). A contrast.

- (1) Be not drunken with wine, in which is ruin. But
- (2) Be filled with the spirit.

2. Results of being filled with the Spirit (vs. 19-33).

(1) Speaking one to another in (1) psalms, (2) hymns, (3) spiritual songs (v. 19).

(2) Singing and making melody in your heart to the Lord (v. 19).

(3) Giving thanks (v. 20).

1. When? Always.

2. For what? For all things.

3. In dependence upon whom? In the name of our Lord Jesus Christ.

4. To whom? To God, who is also the Father.

(4) Subjection (vs. 21-24).

1. Subjecting yourselves to one another in the fear of Christ (v. 21).

The Spirit-filled Christian Home (vs. 22-33)

2. Wives subjecting themselves to their own husbands, as to the Lord (v. 22).

(1) Reason: the relation of headship (v. 23).

1. The husband is the head of the wife, as also

(1) Christ is the Head of the church (similarity).

(2) He Himself is the Saviour of the body (difference).

3. The church is in subjection to Christ (v. 24).

4. The measure and extent of the subjection of wives to husbands (v. 24).

(1) The measure: As the church is in subjection to Christ.

(2) The extent: In every thing.

(5) Love (vs. 25-33).

1. Love of husbands to wives (v. 25).

2. The measure of this love (vs. 25-28). Illustration.

(1) Even as Christ also

1. Loved the church (His own body).

2. Gave Himself up for it (v. 25).

3. The purpose: In order that He might

(1) Cleanse it by the washing of water with the Word (v. 25).

(2) Sanctify it (v. 26). The purpose: In order that He might

(3) Present to Himself the church (1) glorious, (2) not having spot, (3) not having wrinkle, (4) not having any such thing; but in order that it might be (5) holy, and (6) without blemish (v. 27).

(2) So ought husbands to love their own wives as their own bodies (v. 28).

3. The relation of head and body. He that loveth his own wife loveth himself (v. 28).

4. The natural reason for this love (v. 29).

(1) Negative: No one ever hated his own flesh, but

(2) Positive: (1) Nourishes it and (2) cherishes it.

The measure: Even as Christ also the church.

5. Spiritual analogy: For we are members of His body (v. 30).

6. The application (v. 31). The vital union of husband and wife. "In comparison with this"

(1) A man shall leave father and mother, and

(2) Shall be joined to his wife; and

(3) The two shall be unto one flesh.

7. The heavenly pattern. This mystery with respect to Christ and the church is great (v. 32).

8. The practical lesson and command (v. 33). Nevertheless

(1) Let each one of you, in particular, love his own wife as himself.

(2) Let the wife see that she fear her husband.

NOTES ON 5:18-33

The Spirit-Filled Life

With respect to the spiritual, or Spirit-filled life, which seems to be the central point in this central one of the Church Epistles (pages 25, 26), we have made a threefold division: I. The need (1:1-5:18a), II. The command (5:18b), III. The results (5:19-6:24 (page 41)). All that has preceded 5:18b: the great

key verse (1:3), the Christian's present position and possessions in Christ (chapter 1), his former condition in sin and the many things from which Christ has saved him, the work of Christ on the cross and the Christian as God's habitation (chapter 2), the Christian's place in God's plan and the necessity of being strengthened with power and filled unto all the fulness of God (chapter 3), the necessity of being actually and practically delivered from the sins of the old life so as to walk worthily of his calling, walk not as the Gentiles walk, walk in love, walk as children of light, and walk circumspectly (4-5:17); all these show vividly and convincingly the need of the Holy Spirit in His fulness to make real all that Christ on the cross had done for us, to maintain and continue the work of regeneration and the real, normal Christian life. Hence the command, "Be filled with the Spirit" (5:18). This is not optional; it is commanded. Two reasons why the child of God must be filled with the Spirit: (1) his need, (2) his Father's command. All that follows 5:18 show, more or less, the results of the Spirit-filled life.

Verse 18.—"And be not drunk with wine." The word "and" connects this sentence with the preceding verse. The general charge is "do not become senseless"; a specific command is, "do not become drunk." This word (*methuskō*) means, in the active, to **intoxicate, make drunk**; in the passive, as here, to **get drunk, become intoxicated**. "In which is excess." "In which" refers not to the wine alone, but to becoming drunk with wine. The word for "excess" (*asōtia*, R. V. "riot") occurs three times, and is translated "riot" twice (Tit. 1:6; 1 Pet. 4:4; R. V. three times, including this verse). It means an **abandoned, dissolute life; profligacy, prodigality, ruin, utter loss, of substance, body, and soul**. "Dissoluteness" is a favorite translation. An awful warning against the sin of drunkenness (see Prov. 20:1; 23:29-31); quite appropriate as following the warning against the sins of impurity (vs. 3-5, 12). "But be ye filled with the Spirit." The word "but" (*alla*) indicates a strong contrast, not between the instruments, wine and the Spirit, but between the states, being drunk and being filled, or better, between the completed states, being drunk with wine and being filled with the Spirit. Both states often produce visible results which are beyond

the ordinary (compare Acts 2:4-17).¹¹ "Be Filled," not half filled nor even nine-tenths filled, but filled; for it is this which takes care of the "old man" and puts and keeps him out of business, besides giving power for and in service. And the tense is present, "be filled and kept filled." "With the Spirit." It is evident that the words for "with wine" and "with the Spirit" are in the dative-of-instrument (or means) case. With this case the preposition **en** (meaning **with** when instrumental) may or may not be used. In the first instance ("with wine") it is not used; in the second instance ("with the Spirit") it is used. This has led to the question as to whether the second instance indicates instrument, material, or sphere. It surely indicates instrument, corresponding to "with wine," but may it not also denote the personal material with whom the Christian is filled and also the sphere in which he is filled, using the old illustration of the tub in the ocean; the tub filled to its capacity and surrounded and overflowed by the boundless and superabundant supply so as to be kept constantly filled? The omission of the article (in the Greek) with the word "Spirit" does not argue for a reference to the human spirit here, since the article is often omitted with Divine names.¹² This certainly refers to the Holy Spirit, the third person of the Divine Trinity. Study some of the results of the

¹¹ "Worldly men seek exhilaration in stimulants which lead to drunkenness and ruin; but Christians may have an exhilaration, safe, holy, and heavenly in its character, in the influence of the Spirit" (Ephesians by Candlish: Handbooks for Bible Classes, page 110).

¹² "The name of the Holy Spirit, **Pneuma hagon**, requires the article when He is spoken of in Himself; but when the reference is to His operation, gifts, or manifestation in men, the article is almost invariably omitted. In other words, "The Spirit" regarded **objectively** takes the article, regarded **subjectively** is frequently without the article. Accordingly, when disciples of Christ are said to be filled **with the Spirit**, to receive the Spirit, to walk in the Spirit, the article is omitted (see Luke 1:15, 41, 67; 2:25; 11:13; John 3:5; 20:22; Acts 1:5; 4:8; 6:3; 8:15, 17 [the article in 18 is a case of renewed mention]; 11:16; Rom. 8:9; 9:1; 15:13, 16; 1 Cor. 2:4, 13; 7:40; 2 Cor. 3:3; Eph. 5:18; 6:18; Col. 1:8; 2 Thes. 2:13; 1 Pet. 1:2; 2 Pet. 1:21; Jude 19; Rev. 1:10; etc.). . . . An instance of the force of the article may be seen in John 14:17, 26; 15:26; 16:13, in all of which passages we read to **Pneuma**. But when the Spirit is imparted the article disappears (20:22), **labete Pneuma hagon**, "Receive ye (the) Holy Spirit" (Green's Handbook to the Grammar of the Greek Testament, pages 189, 190).

Spirit's filling in the Book of Acts (ch. 2; 4:8-12, 31; 6:1-10; 9:15-20; 11:22-24; 13:9-12, 50-52; see also Luke 4:1-14).

Verse 19.—“Speaking to yourselves.” Here is spiritual fellowship as a result of the Spirit's filling, something different from the ordinary conversation of today. The reflexive “yourselves” is doubtless equivalent to the reciprocal “one another,” (as in 4:32), that is, “speaking to one another among yourselves” (Christians). It is mutual conversation and edification rather than meditation; spiritual conversation because controlled and pervaded by the Holy Spirit. “In (or with) psalms and hymns and spiritual songs.” It has been questioned as to whether these words belong to “speaking” or to “singing.” The translations and nearly all the commentators place them with “speaking,” and we will thus consider them, although on the surface they would naturally be more appropriate with “singing.” They might easily apply to both.—The early church was joyful, praising God (Luke 24:52, 53; Acts 2:46, 47; 3:8, 9; 5:41; 8:8, 39; 9:31; 13:52). The epistles speak much of joy and rejoicing, especially Philipians, where the expressions occur seventeen times (see also Rom. 5:2, 11; and many others). They sang praises (*hymnēō*, Acts 16:25; Heb. 2:12; see Mat. 26:30; Mark 14:26), sang psalms (*psallō*, Rom. 15:9; 1 Cor. 14:15, 26; Jas. 5:13). Praise, thanksgiving, and singing had a large share in the communion and communication among saints. So it is today. Meals and social gatherings were accompanied by sacred song. Of the three words used here (and in Col. 3:16) “psalms” (*psalmos* from *psallo*) doubtless included some or many of the Psalms of David and words after that pattern, with the idea of a musical accompaniment (*psallo*); “hymns” the sacred compositions of the Christians themselves on distinctively Christian themes; “spiritual songs,” indicating a wider range of gospel songs (*ōdē*, *ē*=ay, from *aidō*, to sing). “Songs” are described by the word “spiritual” not only to differentiate them from secular songs but also to indicate that they were given by the Holy Spirit. “Singing and making melody in your heart to the Lord.” This is the second result of the Spirit's filling, though connected with the first. The word for “sing” (*aidō*) occurs five times (5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3). The word for “making melody”

(psallō) occurs five times; and is translated "sing" three times (Rom. 15:9; 1 Cor. 14:15), "sing psalms," R. V. "sing praise," once (Jas. 5:13), "make melody" once (5:19). It means (1) to **cause to vibrate by touching**, to twang, to touch or strike the chord, to play on a stringed instrument, to harp, to play the harp; (2) to **sing to the music of the harp**; (3) to **sing a hymn, celebrate the praises of God in song, to make melody** (in the heart, or with the heart as the instrument). The wine-filled person likes to sing, and heartily, too; the Spirit-filled person likes to sing, and heartily; but what a difference in the singing and the song! "In the heart" does not merely mean "heartily," but it refers to the words and music which are born anew in the new and Spirit-filled heart, and which come forth from the heart in praise and blessing for singer and hearer. And such a person sings "heartily." This normal Christian Spirit-filled life section in Ephesians corresponds to the normal Christian risen-with-Christ life chapter in Colossians (Col. 3), and there we get the same thought, "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God" (Col. 3:16.) "To the Lord"; "to God." All this applies to Christian worship and gospel meetings, as well as to individual singing, and would rule out completely all solo, duet, quartette, or choir work done by unsaved persons, all mechanical lip-service, and all jazz and jigs which appeal more to the feet than to the heart. And here comes in the blessed law of displacement again. When the old heart is displaced by the new heart, the "old man" by the "new man," then the low, the silly, the worldly, the useless is displaced by that which the new life loves and enjoys, Christian song. A young woman, an inveterate singer of trash, was gloriously and fully saved. A month afterwards some friends said to her, "What is the matter? you have not been singing your old favorites of late." She seemed bewildered at first, as if trying to recall something from the distant past. Then she said, "That is true, I have not; in fact, I have not thought of them since I was saved. And now that you remind me of them I see that I have no relish for them; the Lord and His music has taken their place." Now she did not "give up" those things. They belonged to the old life, and when the old life went they went, displaced

by the sort of music and singing which the new life enjoys (2 Cor. 5: 17). And when the Holy Spirit takes His appointed place and makes the new life real, happiness becomes complete and service effectual. There is mighty power in music; the devil knows this, and no brothel, theatre, or dance hall could live without it; the low jesting, the wine, the music, and the song intermingling. But there is a spiritual counterpart to this godless revelry; and the consecrated, godly, prayerful gospel song and music is well-nigh indispensable in Christian services, and is mighty in reaching the hearts of people in all walks of life.

Verse 20.—“Giving thanks always for all things.” Here is another result of the Spirit-filled life; not a duty, nor a command, but a result; the outflow of the inflow; an outward expression of the inner spiritual life. The two preceding results (v. 19) refer to outward and inward praise; the third to a special form of praise, which is thanksgiving. The normal Christian life chapter in Romans, the Spirit-filled and Spirit-controlled life chapter, is chapter 8, and in it we are told that “we,” who love God and are saved and filled and living in this chapter according to His purpose, “**know that all things work together for good**” (Rom. 8: 28). And if we know this, surely it is not difficult to give thanks for all things at all times. “All things” include “all spiritual blessings” (1: 3), “good things” (Mat. 7: 11), suffering, persecution, trials (Rom. 8: 17, 18; 2 Tim. 3: 12; Jas. 1: 2, 3; 1 Pet. 1: 7; 4: 13), and, well, **all things**. “To God, even the Father,” the Giver of all things (Rom. 8: 32; Luke 11: 13). “In the name of our Lord Jesus Christ.” “Name” stands for authority, power, honor, dependence, and the like, the central thought being representation. Prayer and thanksgiving are not merely “through Christ,” but they are these acts as Christ’s representatives, in His authority and merit.¹³ But remember His

¹³ “To ask in the name of one is to use his name as a plea, as a recommendation why our request should be granted. It is sinking personal claims and advancing the claims and merits of another. It is as if this other were speaking through us, and we can ask in another’s name what we would shrink from asking in our own. Christ lends us His name, all His personal influence with the Father in our favor. And that influence is omnipotent, with all the influence in the mention of it that arises from His personal merit as our Mediator and Intercessor. Then, ‘as He is, so are we in this world.’ But we must be identified ourselves

name: Lord (Master, He whom we obey, John 13:13; Luke 6:46; Rom. 6:16), Jesus (Saviour, Mat. 1:21), Christ (the Anointed one, John 1:41, margin).

Verse 21.—“Subjecting yourselves one to another.” Mutual subjection is another expression of the Spirit-filled life, a result that is sorely needed. Self, the cause of jealousy, envy, and quarrels, is displaced and the person sees that someone besides himself knows something and has some rights. He willingly and gladly submits. In the Spirit-controlled church selfishness, wrangles, jangles, jealousy, choir troubles, and the like are blessedly displaced by the Holy Spirit and His fruit (Gal. 5:19-23). The word for “subjecting” (*hupo-tassō*) means, literally, to place in battle array under a general (1:22, note), and is translated “put under,” “put in subjection under,” “subject,” “submit one’s self to,” “be subject to,” “be obedient to,” and the like, a word used 23 times by Paul. “In the fear of Christ,” rather than “of God,” as in the A. V. “Of Christ” has better manuscript authority, and fits the context better. The motive of subjection is the fear which the Christian has toward Christ. The word for “fear” (*phobos*, from *phobeō*, see v. 33) occurs 45 times and is translated “fear” 42 times (R. V. 44) and “terror” three times (Rom. 13:3; 2 Cor. 5:11; 1 Pet. 3:14; the R. V. having “fear” in the last two references). It is a strong word and means fear, dread, terror (Mat. 14:26; 28:4; 1 John 4:18; and others). A secondary meaning is given, reverence, respect for authority, rank, dignity (Rom. 13:7; 1 Pet. 2:18; 3:2, 15). The thought here is not slavish terror, but reverence for our Lord and Head (based upon submission and love, as illustrated in vs. 22-25) whom we are afraid to displease.

The Normal Christian Home: the Husband and Wife (vs. 22-33)

This section extends from 5:22 to 6:9, where the general principle of mutual subjection and submission is considered in its

with the spirit and interests of Christ, so that in naming His name we are departing from iniquity, and we are as sensitive as Christ Himself to all that affects the honor of His name” (St. John’s Gospel, Part II, by Reith; Handbook for Bible Classes, pages 94, 95).

threefold relationship to man's social condition: the relation of husband and wife (5:22-33), parent and child (6:1-4), master and servant (6:5-9). The Christian home is the normal basis of real society. The marriage-relation section, which is fundamental, is 5:22-33.¹⁴ Here is a beautiful picture within a picture; both as special illustrations of verse 21. Within the picture of the marriage relation in the Christian home, with its submission and love, is the picture of Christ and the church, the Bridegroom and the bride, an illustration within an illustration.

Verse 22.—“Wives, **be in subjection** to your husbands.” The verb does not appear in some of the early manuscripts, but is easily supplied from verse 21. If we supply it in its participial form (as in v. 21) it would be “subjecting yourselves,” not a passive state, but a free, voluntary, habitual state, such as is common to all Christians. The word for “your own” means that which is peculiarly and exclusively yours, a contrast which was quite appropriate and impressive in the wicked city of Ephesus during the first century A. D., and which is not far amiss today. “As to the Lord.” Not to the husbands as lords, else the word would be plural, “lords,” to suit the context; not merely that wives should be submissive to their husbands as they are to the Lord; not that their husbands authority is equal to Christ's authority, but that in subjecting themselves to their husbands they are subjecting themselves to the Lord; He accepts it as personal service rendered to Him (compare Mat. 25:34-40). “As is fitting in the Lord” (Col. 3:18).

Verse 23.—“**For** the husband is the head of the wife.” “For” (hoti) means **because**, and introduces the reason for the subjection “as to the Lord” (v. 22). The relation of headship. “A husband is the head of his wife.” In the best texts there is no article before “husband,” and “the” before “wife” has the strong sense of “his.” The husband and wife are “one flesh” (v. 31: Gen. 2:24), but the man is the God-appointed head (1 Cor. 11:3; Gen. 3:16). “As also Christ is Head of the church.” “As also” shows the point in common; each is head: the husband

¹⁴ “It is the loftiest conception of that relation that has ever come from human pen, and one than which no higher can be imagined” (Salmond in Ephesians: The Expositor's Greek Testament, page 365).

of the wife, Christ of the church. The symbol of Christ as Head of the church, His body, has already been stated and described (1:22, 23; 4:15, 16, see notes). "He is, Himself, the Saviour of the body." Christ is, as the husband, Head; but Christ is, Himself alone as different from the husband, Saviour.¹⁵ Only Christ is Saviour (Mat. 1:21; Luke 2:10, 11; John 4:42; Acts 4:12; 5:31; 13:23; and many more). The Saviour of the body (see vs. 25, 26). (Compare Ezek. 16:1-14.)

Verse 24.—"But as the church is subject to Christ." Here we get a transition (hinted in v. 23) from Christ as Head of the church, His body, to Christ as Head of the church, His bride, or wife; an added symbol (see Mat. 9:15; 25:1-10; John 3:29; 2 Cor. 11:2, 3; Rev. 19:7, 8; 21:2, 9; 22:17). The spiritual union already exists; the culmination will come when He comes. "But" here is doubtless equivalent to "nevertheless," and the thought is: although Christ is the Saviour of the body, which the husband is not, nevertheless this does not affect the matter of subjection and obedience. Nevertheless, as the church is subject to Christ, "so also the wives to their husbands." This is the measure of subjection. "In every thing." The extent of the subjection. Everything pertaining to the family and household life. This is not slavish obedience to every whim that a husband may have, but loving obedience to requests tempered by love (v. 25). The thought is that, although as Christians there is equality before God, and each is subject to God and to Christ, yet in the marriage relation the husband is the natural, rightful, God-appointed head, and the wife must be willingly and lovingly obedient in all domestic matters. To women of the first century, recently emancipated from the bondage of heathenism that women must endure, and often ignorantly going too far in their new liberty, such teaching was a necessity. It is not entirely unnecessary today.

Verse 25.—"Husbands, love ye your wives." The corresponding command to husbands. "Even as also Christ loved the church." Here again Christ is used as the illustration; this

¹⁵ The personal pronoun (autos) in the nominative case is never used except for special emphasis or designation. It never means "he," but "he himself."

time of the measure and standard of love. In the domestic life, Christ is the beginning and end of everything.—Christ loved the church, before it was the church, when the people were dead because of trespasses and sins (2: 1-3). "And gave Himself up for it." He loved the church enough to die for it. This is the depth and extent of His love; and when the husband loves the wife like that, submission on her part will be a delight. He "gave Himself up," yielded, surrendered Himself (*paradidōmi*, see 4: 19, note, 5: 2, note). The same word is used in Rom. 4: 25; 8: 32; Gal. 2: 20, referring also to His death on the cross.

Verse 26.—"In order that He might sanctify it." The supreme purpose of Christ's death was in order that He might sanctify the church. The word translated "sanctify" (*hagiazō*) occurs 29 times, and is translated "hallow" twice (Mat. 6: 9; Luke 11: 2), and "sanctify" 27 times. The adjective (*hagios*), from the same root, is translated "holy" 80 times and "saints" 62 times. The primary root meaning of the word is **separation**. This separation, or setting apart, includes also dedication. To **sanctify** is to separate and dedicate a person to and for God, to belong wholly to Him and to be used for His glory (Ps. 4: 3.)¹⁶ "Having cleansed it by the washing of water by the Word." "Having cleansed" is an aorist participle, throwing the cleansing back of the sanctification, "sanctify, having cleansed," as in the R. V.¹⁷ The A. V. seems to make "cleansing" follow "sanctification," which is, of course, wrong. God does not sanctify the unclean, neither does He sanctify to make clean. Sanctification always follows cleansing (see Ex. 40: 12, 13; Lev. 8: 6-12; John 15: 3 with 17: 17; Eph. 5: 26, R. V.). Cleansing "by the washing of water." The Greek word for "washing" (*loutron*) occurs twice, here and in Tit. 3: 5. It means a **bathing, bath** (from

¹⁶ See the article Sanctification in the author's *Christian Workers' Manual*, pages 157-161.

¹⁷ Some commentators dispute this, and translate this aorist participle (*katharisas*) as a present, **cleansing**, making sanctification and cleansing simultaneous. "Logically cleansing precedes sanctification, chronologically they are coincident" (Abbott). We would agree with his first statement, but not with the second. The word for "sanctify" is aorist, but it is aorist subjunctive which expresses, not time but manner, a single, definite act rather than progressive action.

louō, to **bathe, wash**), and refers, not to baptism at all, but to the washing, or bath, or cleansing, of **regeneration**; as we are distinctly told, in so many words, in Titus 3:5.¹⁸ "Of water." "Water" is a symbol of the Holy Spirit, as we are definitely told in John 7:38, 39, the Spirit in His cleansing power (John 3:5; see 2:10, note). "With the word," His instrument (John 15:3; see Eph. 6:17; Heb. 1:3; 11:3, where the same word, rhēma, is used).¹⁹ The word for "word" here (rhēma) occurs 68 times, and means a **thing spoken, a spoken word, a word**, and refers to the Gospel of Jesus Christ (compare 1 Pet. 1:23; Jas. 1:18 with 1 Cor. 4:15). It is practically equivalent to **logos**.—Christ purchased all this by His death (v. 25), and He is the subject of these acts, but the Holy Spirit, whose work depended upon the death and the glorification of Christ (Gal. 3:13, 14; John 7:39; Acts 2:33), is His Divine Agent in the accomplishment of them.

Verse 27.—Presentation. "In order that He Himself (autos) might present to Himself." Here is the ultimate purpose of redemption. He gave up Himself in order that he might cleanse and sanctify; He cleansed and sanctified in order that He might present. Regeneration (and justification, which goes with it) is the initial work, a single act, bringing the sinner into the Christian life. Presentation is the climax, the final act. Sanctification is the work which reaches from regeneration to presentation, and makes one fit to be presented. Justification **declares** one righteous, regeneration **makes** him righteous, sanctification **keeps** him righteous. The word for "present" (par-istēmi) occurs 39 times and is variously translated. It means to **place by the side of, to present** (note Rom. 6:13, 19, where the A. V. has "yield"). What a great day this presentation day will be! "The church," the called-out ones, cleansed and sanctified. He Himself, at His glorious coming, is to present the church to Himself, and He is now preparing the church for that event. Six expressions follow, descriptive of the church at the time of presentation: (1) "Glo-

¹⁸ See the author's article on Regeneration in Christian Workers' Manual, pages 122-128.

¹⁹ Here is a good place to test the theory that "water" stands for the word. If this is a fact, then we could substitute "word" for "water," and the passage would read, "by the washing, or bath, of the word with the word." What does that mean?

rious." This word (en-doxos, **glory in**) occurs four times (Luke 7:25; 13:17; 1 Cor. 4:10; Eph. 5:27) and means **having glory within, glorious, or full of glory** (compare Ps. 45:13). The thought here is not "a glorious church," but the presentation to Himself of "the church, glorious." (2) "Not having spot." This word (spilos) occurs twice (here and 2 Pet. 2:13), and means **spot, moral blemish**. (3) "Nor wrinkle." This word (rutis) occurs only here. Another figure to illustrate the preparation of the bride. Spotless and wrinkleless may be illustrated by the expression, "washed and ironed." (4) "Nor any such thing." Nothing that belongs to the class of things that defile and deform. "But in order that it may be (5) holy, and (6) without blemish." For "holy" (hagios), see v. 26, note, 1:1, 4, note. The word for "without blemish" (a-mōmos) occurs eight times and is translated in A. V. "without blemish" (5:27; 1 Pet. 1:19), "without spot" (Heb. 9:14), "without fault" (Rev. 14:5), "faultless" (Jude 24), "without blame" (1:4), "unblamable" (Col. 1:22). It also occurs in the best texts of Phil. 2:15 (for amōmētos, which, in the A. V. is translated "without rebuke"). In the R. V. it is uniformly translated "without blemish." It means **without blemish**, free from faultiness, as a victim without spot or blemish. Twice it refers to Christ (Heb. 9:14; 1 Pet. 1:19).—Five of these expressions are evidently explanatory of "glorious."—Note the expressions in Colossians concerning the presentation; "without blemish," "unreprovable," "perfect in Christ" (Col. 1:22, 28); also "pure virgin" (2 Cor. 11:2). What a need of the Spirit-filled life!

Verse 28.—"Even so ought the husbands also to love their own wives." Just as Christ loved the church and gave Himself for it, so ought husbands to love their own wives. "As their own bodies." Christ and the husband are both **heads**. Christ is Head of His own body, the church, which is a part of Himself; the husband is head of the wife, who is as his own body, a part of himself. The husband, therefore, is to love his wife as being his body, as Christ loves the church as forming His body. "He that loveth his own wife loveth himself." His own wife is a part of his own **self**. To love his wife, then, is to love himself, and this not merely from duty but from nature.

Verse 29.—“For no one ever hated his own flesh.” “No one” (ou-de-eis) is a strong compound, **not even one**. “For” gives a reason for the preceding statement. The oneness of husband and wife is still in view, the wife being a part of the husband’s self, his own flesh, “one flesh” (v. 31; Gen. 2: 24). It is against nature for any one, in normal condition, in his right mind, free from the abnormal state of insanity or despair, to hate his own flesh. There is a moral disorder and abnormality when the husband does not love his wife. “But nourisheth and cherisheth it.” The word for “nourish” (ek-trephō) occurs twice, and is translated “nourish” here and “bring up,” R. V. “nurture,” in 6: 4. It means to **nourish, nourish up to maturity**; then to **nurture, bring up**. The word for “cherish” (thalpō) occurs twice (5: 29; 1 Thes. 2: 7). It means (1) to **warm, keep warm**, (2) to **cherish** with tender love, to **foster** with tender care. “Even as also Christ the church.” “Christ” has much better documentary evidence than “Lord.” Even as Christ “nourisheth and cherisheth” His church, His body, His bride, lovingly and tenderly providing for and protecting her and supplying every need, securing everything necessary for her development and happiness, so does the husband care for the wife.—And just as the husband would be far from pleased should the wife appeal to another man for support, and especially should this other man be his enemy, so it must grieve the Lord Christ immensely to see His church appealing to the world, the flesh, and the devil for material aid. And a grieved Lord means a lifeless and fruitless church. In proportion as the church sees her position as His own body and His own bride, the object of His love and care, in like proportion will she be enraptured with him and weaned from the world and worldly alliances and support.

Verse 30.—“For we are members of His body.” “For” means because, and introduces the spiritual analogy, giving the reason for the statements of verse 29. The word for “member” (melos) occurs 34 times, and means **member, limb**, a member of the human body, then, spiritually, a member of Christ’s body, the church; in either case a vital and necessary part of the body. The word here is in an emphatic position, “members we are.” “Of His body,” vitally connected with Him. Here the thought is

complete. But some manuscripts add, "out of (ek) His flesh and out of His bones." There is considerable evidence for retaining these words, although the three oldest manuscripts, Sinaitic, Alexandrian, Vatican, besides others, omit them. The internal evidence seems to favor the shorter text.²⁰ The R. V. omits them. The words may have been used by Paul as a paraphrase of Gen. 2:23 (since 2:24 is quoted in v. 31), in which case they are genuine. Or they may have been added by a later copyist for the same reason (or some other reason). If they are retained, they express a more intimate connection than does the "body." And just as the bride of the first Adam was taken from his side and became bone of his bone and flesh of his flesh, so the bride of Christ, the last Adam (1 Cor. 15:21, 22, 45-47) came from His side (John 19:34; compare Heb. 9:22; John 3:5; see Gen. 2:21-24).

Verse 31.—The application; the vital union of husband and wife. "For this cause." The common phrase for "for this cause" is *dia touto* (as in v. 17; 1:15). Twice *toutou charin* is used (3:1, 14; see note). Here neither is used, but *anti toutou*. The thought must be somewhat different. The preposition *anti* denotes opposition, as **over against, opposite**; hence, substitution, as **for** in the sense of **instead of, in place of**. But it is also used "to mark comparison,"²¹ and this seems to be the thought here. Hence we translate "In comparison with this." In comparison with the truths stated in verses 28-30, "a man shall leave his father and mother." The simple word for "leave" is *leipō*, but this is *kata-leipō*, a compound and a stronger word, meaning **to leave behind, forsake, abandon**. He shall abandon his paternal home and everything that will hinder the next command. "And he shall cleave to his wife." This verb (*pros-kollaō*) means **to glue upon, glue to, join one's self closely to, cleave to, stick to**. It is in the passive here, "he shall be glued to his wife."

²⁰ Concerning the omission or retention of these words scholars are divided, although the strength is on the side of omission; the chief reasons being the manuscript evidence and the thought that they are unnecessary and inappropriate, introducing "an entirely different figure" (see Abbott in I. C. C., Robinson, and other commentaries). They are not, however, unanimously nor fully condemned.

²¹ Liddell & Scott's Greek Lexicon.

"And the two shall be one flesh," or, "unto one flesh," as the Greek reads (see Gen. 2:24; Mat. 19:3-6; Mark 10:6-9).

Verse 32.—"This mystery is great" (the correct translation). On the word "mystery," see 1:9; 3:3, 6, notes. "Mystery" means something now revealed, a **revelation**. This revelation is "great," in magnitude, grandeur, importance. "But I speak with reference to Christ and with reference to the church." Note the repetition of the preposition (eis). There are many interpretations of this sentence, but the thought seems to be this: The comparison of the human marriage relation, the union of the husband and the wife, with the spiritual marriage relation, the union of Christ and the church.

Verse 33.—"Nevertheless." Apart from this glorious revelation, this analogy, this heavenly pattern of the mystical union of Christ and the church, which may or may not be understood, let us return to the plain practical lesson and command, "Do ye each one severally so love his own wife even as himself." The summary and application. Special emphasis is placed upon the individual. "Ye" is modified by the distributive "each one in particular" (or, each according to one), and the verb "love" is in the singular with "each one" as the subject. The verb is in the present tense, continued action (love and keep on loving). "But the wife—that she fear her husband." There is ellipsis here, the full form being, "as for the wife, let her see to it that she fear her husband." The word for "fear" (*phobeō*) occurs 95 times, and is translated "fear" and "is afraid." In the A. V. it is translated "reverence" here only. "Fear" is more literal, but, as we understand the terms, doubtless "reverence" is better here. Respect and honor for the position which the husband holds in relation to her, together with his love to her (vs. 25-31), will cause her to give due and happy reverence, a godly fear which is not slavish (see v. 21, note).

CHAPTER SIX

The Christian Home, continued (6: 1-9)

(6) Children and parents (vs. 1-4).

1. Children to parents (vs. 1-3).

(1) Obedience (v. 1). Children, obey ye your parents in the Lord.

1. Reason: For this is right.

(2) Honor (v. 2). Honor thou thy (1) father, and (2) mother.

1. Reason: Which is the first commandment with promise.

2. Promise and purpose (v. 3). In order that (1) it may be well with thee, and (2) thou mayest live long upon the earth.

2. Parents to children (v. 4). Fathers,

(1) Negative: Provoke not your children to wrath, but

(2) Positive: Nurture them in the (1) discipline, and (2) admonition of the Lord.

(7) Servants and masters (vs. 5-9).

1. Servants to masters (vs. 5-8).

(1) Obedience (v. 5). Servants, obey your masters according to the flesh.

1. The manner: With fear and trembling.

2. The spirit: In singleness of your heart, as unto Christ (v. 5).

3. The principle of action: (1) Not according to eye-service, as menpleasers, but (2) doing the will of God from the heart, as servants of Christ, (3) with good will doing service as to the Lord and not to men (vs. 6, 7).

4. Encouragement: Knowing that whatsoever good thing each shall have done, this shall he receive again from the Lord, whether (1) bond or (2) free (v. 8).

2. Masters to servants (v. 9).

(1) Corresponding duty: do the same things to them.

(2) Additional duty: Giving up your threatenings.

(3) Encouragement: Knowing that

1. Both servant and master have the same Master, in the heavens.
2. There is no respect of persons with Him.

NOTES ON 6: 1-9

The Normal Christian Home, continued (6: 1-9)

Children and Parents (vs. 1-4)

Verse 1.—“Children, obey ye your parents in the Lord.” The word for “obey” here is not the subjection word (5: 21-24), but a word meaning to **listen, hearken, hearken to a command, submit to** (hup-akouo, from hupo, **under**, and akouo, to **hear**). It occurs 21 times. “Your parents.” In two lists of sins: those of the godless heathen world (Rom. 1: 29-31), and those of the “perilous times” of the last days (2 Tim. 3: 1-5), we find the sin of “disobedience to parents.” This sin is the basis and effectual cause of much of the lawlessness and anarchy in home, church, and state. Our prisons and reformatories are filled with “spoiled children” who were never taught obedience at home. The early Romans learned obedience in the home, and thus became good citizens and efficient warriors. They knew how to obey; hence how to govern. When the home fell, the state fell. When children are taught from infancy to obey, such will become natural, and even when they come “beyond the years of parental authority” they will be found asking advice and obeying. “In the Lord.” This phrase is generally understood to belong to “obey” rather than to “parents,” showing the quality of the obedience by defining the sphere in which it must move. Christian obedience fulfilled in union with Christ, trusting in Him as Saviour and enabling power. “For this is right” (dikaio), not merely fitting, but righteous, just, according to the law of God, natural and revealed. Remember that this is the Christian Home, where the parental will is through love and the desire for the highest good of the child; where the parental will does not cross the Divine Will. These are general principles. Colossians (3: 20) adds “in all things” and “as it is fitting in the Lord.” The verb in both epistles is in the continuous present, obey

and keep on obeying. Some one has called America "the land of obedient parents," but this is a reversal of God's order.

Verse 2.—"Honor thou thy father and mother." The word for "honor" means (1) to estimate, fix the value, (2) to honor, have in honor, revere. "Honor" means esteem due or paid to worth; high estimation; manifestation of respect or reverence.¹ Parents must secure the respect of their children (see v. 4). "Thou thy." The children are individualized in this verse; the command is made personal. "Father and mother" (see "parents," v. 1). The mother had her share of authority (Lev. 19:3; Prov. 1:8; 6:20; 30:17). "Which is the first commandment with promise." The moral law, the ten commandments, was given to redeemed people, because they were redeemed, to show them what their Redeemer expected of them (Ex. 6:6; 20:1, 2; Deut. 5:6, 15, 16; 7:8-11; 9:26; 13:5; 15:15; 21:8; 24:18), and this law is still primarily for God's redeemed people.² Reference is made to these commandments, singly or in combinations, in different parts of the New Testament, as binding upon Christians (Mat. 19:18, 19; Rom. 13:9; etc.). Here Paul quotes the fifth commandment (Ex. 20:12), and says that it is of such a character (*hētis, which is of such nature as*, see 1:23; 3:13; 4:19, notes) as to be the first commandment with promise. This statement has caused trouble, inasmuch as the second commandment has a sort of promise (Ex. 20:4-6). But that promise is general, not peculiar to itself but applicable to all, whereas this is special, relating to this command only. Moreover, this is the first of the six commandments relating to duties to man.

Verse 3.—A twofold promise in the form of a purpose. "In order that it may be well with thee." The word for "be" is the creation word again (*ginomai*, see 2:13; 3:7; 4:32; 5:1, 7, 17, notes), "be created" by a power out of thyself. "Well with thee," or "to thee"; temporal welfare in general; possibly spiritual welfare also. "And that thou mayest live long on the earth."

¹ Webster's New International Dictionary.

² Israel was God's first redeemed people; hence the law was first given to them. But this does not make the law "Jewish." If God had redeemed the Chinese first and had given them the law first, would the law be "Chinese"?

Literally, "And thou shalt be long-timed upon the earth." This is a particular blessing, the Old Testament idea of Divine favor, in length of days (Ps. 91:16; Deut. 4:40; 6:2; Prov. 3:1, 2, 13-16). The word for "live long" (*makro-chronios*, from *makros*, **long**, and *chronos*, **time**; compare *makro-thumia*, **longsuffering**, 4:2, note), occurs here only. This does not necessarily mean that every obedient child will have a long life in years and will live longer than every disobedient child, but he will live long in real, worth-while living. And it is also true, according to the promises in the above references, that obedience to godly parents will save from many evils, dangers, and practices which notably shorten life. "Temperance, regular industry, and upright behaviour are great prolongers of life. This is just as clear as the reverse fact that violence, intemperance, debauchery, or wild excitements of any kind are the real murderers of three-fourths mankind, even in civilized Christendom. The average of human life would be lengthened by a purification, commencing in home law, of human character."³

Verse 4.—"And fathers, provoke ye not your children to wrath." The address is to the father, as the head of the family, the ruler of the household, but it may well include parents, father and mother (vs. 1, 2; compare Ex. 20:12; Deut. 5:16). The obligation is not all on the side of the children. The word for "provoke to wrath" (*par-orgizo*, see 4:26, note) occurs twice. In Rom. 10:19 it is translated "anger." It means to be by the **side of wrath**, to **cause, arouse, provoke to wrath**. The first command is negative, "provoke not to wrath." The father must rule his house and have a well regulated home where respect, obedience, and love reign; the rule must be firm but kind, gentle, and loving. In such a home the child welcomes admonition and discipline, and even punishment when he sees the reason and the necessity and the loving desire for his welfare; but nervous nagging, perpetual fault-finding, exacting demands, interference merely for the sake of interference, an unholy delight in irritation for the purpose of seeing the child's "spunk" are ruinous and are strictly forbidden. Paul says in Colossians (3:21) "Fathers, pro-

³ Whedon's Commentary, 1 Corinthians to 2 Timothy, page 306.

voke (excite, stir up) not your children, that they be not discouraged." Many a child loses heart and becomes discouraged. He is ruined for life as far as any initiative or success is concerned. Children run away from home, sometimes kill themselves or their parents; many a tragedy can be traced back to this sin in the home. —"But" (alla, the strong "but"). The positive command shows the contrast and the wholesome substitute. "Bring them up." This verb is translated "nourish" in 5:29 (see note). In the R. V. it is translated "nurture" here, which means, according to Webster, a nourishing or nursing; breeding; tender care; education; training; upbringing; rearing; fostering. **Bringing up** is included in this list, and this seems to be the main idea in 6:4. This includes the entire process, physical, mental, moral, spiritual, from infancy to maturity. "In the discipline." This word (paideia, from pais, a child, boy or girl) occurs six times. It is translated "nurture," R. V. "chastening," once (6:4), "instruction" once (2 Tim. 3:16), and "chastening" four times (Heb. 12:5, 7, 8, 11). It means (1) **the whole training and education of children**, that which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment; (2) **whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions**; hence (3) **instruction which aims at the increase of virtue** (2 Tim. 3:16); (4) **chastisement, chastening** (Thayer). Doubtless "chastening" is a good translation for Heb. 12:5-11, but here we need a broader term, a word that will include definition (1), including also chastening, no doubt, but not limited to that, as the R. V. has it. "Nurture" (A. V.) is good, according to Webster's definition. "Discipline," or general "education" are to the point. "And admonition." This word (nouthesia) occurs three times, and is translated "admonition" (6:4; 1 Cor. 10:11; Tit. 3:10). The verb (noutheteō) occurs eight times, and is translated (A. V.) "admonish" four times (Rom. 15:14; Col. 3:16; 1 Thes. 5:12; 2 Thes. 3:15), and "warn" four times (Acts 20:31; 1 Cor. 4:14; Col. 1:28; 1 Thes. 5:14). In the R. V. it is translated "admonish" throughout. The noun means **admonition, exhortation, warning**. Both noun and verb are compounds from nous,

mind, and tithēmi, to place, that is, to place before the mind. This enforces the idea that as early as possible the child should be taught the reason for discipline and punishment in order that his obedience may be an intelligent and loving one. "Of the Lord" is genitive of possession or genitive of origin, and belongs to both nouns: The Lord's discipline and admonition, Christian training.

Servants and Masters (vs. 5-9)

Verse 5.—"Servants, obey ye your masters according to the flesh." Servants are now addressed. A servant (*doulos*, from *deō*, to tie, bind) was (1) a slave, bondman, man of servile condition, as opposed to a free man, and opposed to a lord, or master; (2) one who gave himself up wholly to another's will, as a servant of Christ; (3) a servant, attendant, as of a king, etc. This name applies to all these classes. "Obey ye"; the same word, tense, and meaning as in verse 1 (see note). "Your masters," or lords. This is the common word for "Lord" (*kurios*). It is plural here, referring to human lords, or masters; this is further designated by the explanatory phrase, "according to the flesh," or, in another order, "the according to the flesh masters" ("those who according to the flesh are your masters," R. V.). This word, with its limitation, likewise shows the contrast between the earthly relationships and material interests of the earthly lord and the absolute lordship of the heavenly Lord (*kurios*) mentioned in verses 4 and 7.⁴ "With fear and trembling." For "fear," see 5:21, note. The word for "trembling" (*tromos*) occurs five times, once with "astonishment" (Mark 16:8), and four times with "fear" (6:5; 1 Cor. 2:3; 2 Cor. 7:15; Phil. 2:12). In these four passages it is evident that the thought is not slavish fear bringing physical trembling, but "the anxiety

⁴The real correlative of "slave" (*doulos*) is the despotic word for "master, lord" (*despotēs*), which denotes absolute ownership and uncontrolled power (1 Tim. 6:1, 2; 2 Tim. 2:21; Tit. 2:9; 1 Pet. 2:18; 2 Pet. 2:1). This is not the word used here nor in Colossians (4:1). "Kurios has a wider meaning, applicable to the various ranks and relations of life, and not suggestive either of property or of absolutism" (Thayer). It may apply to a rule over a free man; and is often used as a mere title of respect or courtesy (translated "sir" in Mat. 13:27; 21:30; 27:63; John 4:11, 15, 19, 49; etc.).

of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty" (Thayer). Earnest and conscientious care and zeal for his honest service, lest he come short of any part of it. "In singleness of your heart." The word translated "singleness" (aplotēs, **without folds**) means **singleness, sincerity, mental honesty**, as opposed to pretense, dissimulation, insincerity.⁵ "Singleness of heart" means undivided service, loyalty to the master, not double-hearted. "As to Christ." Obey your masters as you obey your Master. Obedience to them is obedience to Him" (see 5: 22 note). These instructions are, of course, to Christian servants.

Verse 6.—"Not according to eyeservice, as men-pleasers." The negative explanation of "singleness of heart." "According to" designates the principle, or rule of action. "Eyeservice" (occurring also in Col. 3: 22) is service done only when the one is under the eye of the master, for the sake of escaping blame or securing undeserved favor. Paul says, do your work as well when the foreman is at the other end of the room as when he is looking at you. "As men-pleasers" does not mean do not try to please your master, for surely a servant should aim to please; but the word is to be taken in connection with "eye-service." These two compound words are found only here and in Col. 3: 22, and they seem to have been coined by Paul for this special occasion. "But as servants (bond-servants) of Christ." The strong "but" again (alla). Work for your masters as you would work for Christ, according to Christ-service, as Christ-pleasers. "Doing the will of God out of the soul." Working for the human master as one would work for Christ is the will of God, and it should be done as the will of God, and done "out of the soul." The Greek here does not say, "from the heart" but "out of (ek) the soul, or life (psuchē)," which seems to be a stronger term; with your very life, "all there is in you," as we sometimes say (see "with all thy soul," Mark 12: 30). These last two quotations form the positive explanation of "singleness of heart."

Verse 7.—"With good will doing service." Servants (doulos)

⁵ "Sincere" comes from two Latin words *sine cera*, **without wax**; wax being used to fill up cracks and holes in old furniture and make it appear new.

must do service (*doulouō*) not only "heartily," or "out of the soul," but they must do it with a feeling of "good will" to their masters, being well disposed to them, having their interests at heart, and a desire to do them good. This is possible if they do service "as to the Lord, and not to men."

Verse 8.—"Knowing that whatsoever good thing each shall have done." "Knowing" is equivalent to "in as much as ye know," and offers a reason or encouragement for sincere service and hearty good will. Such service may be thankless and unappreciated by their masters. "They may never know how conscientiously and faithfully their servants (or slaves) have been doing their work when their eye was not upon them; they may take their service as a matter of course, and give no word of praise or acknowledgment; they may unjustly blame, and a slave may be punished, as Joseph was, for his very faithfulness to duty. But though human masters may be ignorant or contemptuous or unjust, no truly good work shall in the end go without acknowledgment and reward."⁶ "This he shall receive again from the Lord." This good thing. The verb for "receive again" (*komizō*) occurs eleven times. It is translated "bring" once (Luke 7:37) and "receive" ten times. It means (1) to care for, provide for, (2) to carry away in order to care for and preserve, (3) to carry off, (4) to carry or bring to. In the middle voice (as here) it means to carry away for one's self, carry off what is one's own, to bring back; to receive, receive back, receive again. This good thing which the servant has done for his earthly lord (*kurios*) he will receive again (receive back), as a reward for faithful service, from his heavenly Lord (*Kurios*). In the day of rewards he will receive rewards for faithful service to his earthly master. The Christian's rewards (Mat. 5:12; 6:1, 4; 16:27; 2 Cor. 5:10; Heb. 10:35; Rev. 22:12). "Whether bond or free"; literally, "whether a bond-servant or a free man." Not social but spiritual conditions will be considered in the day of rewards; the slave as well as the non-slave, the master, will receive his reward.

Colossians adds (3:23-25): "Whatsoever ye do, work heart-

⁶ Ephesians, by Candlish; Handbooks for Bible Classes, pages 120, 121.

ily, as unto the Lord and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done; and there is no respect of persons."

Verse 9.—"And ye masters (lords), do ye the same things unto them." The obligation is not all on the side of the servant. Masters must be doing the same thing toward his servants. This is a startling application of the general principle of subjection laid down in 5:21. Not only must there be the process of reciprocation between husbands and wives, and parents and children, but the same must exist between master and servants, capital and labor. While "the same things" cannot be pressed in the matter of obedience, yet it can and should be pressed in the matter of service, good will, and interest, which Christianity makes mutual. As the servant serves the master by faithfully and with good will working for his benefit and best interests, so the master serves the servant by faithfully and with good will looking after his welfare with care and consideration. This Christian principle will, and, when applied, does solve the perplexing problem of capital and labor. "Forbearing threatening." The word for "forbear" here (*an-iēmi*) occurs four times, and is translated "loose" (Acts 16:26; 27:40), "leave," R. V. "fail" (Heb. 13:5), and "forbear" here. It means, literally, to **send back, relax**; then to **give up, omit** (as here); contextually, to **loosen**. Give up, omit your threatening, a too well-known habit of the masters as a method of securing obedience. Do not rule by terror but by kindness and reason. "Knowing that both their Master and yours is in heaven." "Knowing that" expresses both reason and encouragement (as in v. 8). The Christian servant and the Christian master each has a Master, and this Master is the same for both, the Lord in heaven. The servant serves his earthly master as he serves his heavenly Master; the earthly master is a servant of his heavenly Master, and he cares for his servant even as he expects his Master to care for him. "And there is no respect of persons with Him." The word for "respect of persons" is a compound (*prosōpo-lēmphia*, from *prosōpon*, face, and *lambanō*, to receive), and means, literally, to **receive the face, accept the outward appearance**; then **respect of persons, partiality**. It occurs four times (Rom. 2:11; Eph. 6:9;

Col. 3: 25; Jas. 2: 1; the verb occurs in Jas. 2: 9, and the personal noun in Acts 10: 34). God cares for the man, not his garments, position, rank, wealth, reputation; He cares alike for His children, whether they be servants or masters. His rewards are the same for both classes. In Colossians (4: 1) we find the supplementary command, "Render unto your servants that which is just and equal, knowing that ye also have a Master in heaven" (who will render unto you that which is just and equal).

These wholesome words (6: 5-9; Col. 3: 22-4: 1) were written at a time when slavery was an established institution in the Roman Empire. Slaves abounded, millions of them. Wealthy landowners possessed ten or twenty thousand or more. Wars and conquests made them a "drug on the market." They were so cheap that it did not pay to give them proper care; they were worked to the limit, and when ill or old, were abandoned to die or were killed. They were mere chattels, things, property to be bought and sold or handled as the masters saw fit, often with extreme cruelty. They had no rights, not even of marriage, no relationship, no protection. Household servants were usually slaves, and were sometimes treated a little better than the field slave. Such was the wretched social condition when Christianity came. Slavery was so interwoven into society that to prohibit it would mean to tear society into shreds. This was not the method of Christianity; its spiritual method was far more effective. Paul wrote nothing, directly, against slavery, and doubtless said nothing. But (1) he was zealous in the spread of the Gospel, and this Gospel was effective in undermining heathenism, causing the desertion of the heathen temples, and gradually making the Empire Christian. (2) Thousands of slaves, and many masters, were saved, and Paul's teaching was, as we have seen, that the saved slave and the saved master are brethren, and that they must treat each other as brethren. Spiritually there was no distinction (1 Cor. 7: 21-23; Gal. 3: 28). They knelt together at the Lord's table, they worshipped the same Lord, they gave the same testimony. All this was fatal to slavery, far more so than a polemic would have been.

The beautiful, courteous, little Christian personal letter of Paul to Philemon, written and sent to Colosse at the same time

with the letters to the Ephesians and the Colossians, is an illustration. Onesimus was a runaway slave of Philemon, and he had apparently stolen some money from his master (vs. 11, 18, 19); quite a common occurrence. He ran a long distance and finally found his way into the slums of Rome, "the natural cesspool for these offscourings of humanity."⁷ There the Gospel of Jesus Christ, through Paul, found him, and he was saved. Paul, the aged, the prisoner at Rome, came to love Onesimus, needed him, and longed to have him as helper. But Paul heard his story and saw that he belonged to Philemon first of all. So he must send Onesimus back to his master, "our beloved brother and fellow-worker" (v. 1) at Colosse. Onesimus, now a Christian, was willing, doubtless anxious, to go. The tender note that Paul sent is most touching. Onesimus had been "unprofitable to thee, but now is profitable to thee and to me; whom I have sent back to thee in his own person, that is, my very heart" (vs. 11, 12). He would like to keep Onesimus in Rome to minister to him "in the bonds of the gospel," but he would not do it without the permission and good-will of Philemon (vs. 13, 14). "For perhaps he was parted from thee (ran away from thee) for a season in order that thou shouldest have him forever; no longer as a servant (merely) but as a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord" (vs. 15, 16). He is not merely your servant now; he is your brother in Christ, your equal in the sight of God. If you count me as a partner, writes Paul, receive him as you would receive me. If he has wronged you or robbed you, put it on my bill; I hope to see you soon and will pay it all back, even if you do owe me very much, even your very self (Paul was his spiritual father) (vs. 18, 19, 22). Paul does not demand, nor even directly ask for the emancipation of Onesimus, but he very skillfully and lovingly suggests it: "Yea, brother, let me have joy of thee in the Lord; refresh my heart in Christ. Having confidence in thine obedience, I write to thee, knowing that thou wilt do even beyond what I say" (vs. 20, 21). It is not easy to doubt that Philemon received, forgave, and set Onesimus free and sent him back to Paul. It

⁷ Colossians and Philemon, by Lightfoot, page 310.

was such teaching as this that undermined slavery, and it has been doing it ever since, whenever it has had a fair chance.

Such teaching as this, salvation, Christian brotherhood, one Lord and Master for both parties, the Lord who will have the last word to say, is the solution, and the only solution, of our social and economic problems in the home, the store, the factory; the solution of the labor and capital problem. Many of our great capitalists and employers are, at least, church members. Why do not our preachers, instead of trying to discuss something upon which they are scarcely prepared, take the Bible into the pulpit and teach it, especially these chapters in Ephesians, Colossians, and Philemon?

The Christian's Victorious Warfare (6: 10-18)

I. The Christian's Armor for Victorious Warfare (vs. 10-17a).

(1) Finally, my brethren (10).

(2) The command and source of strength (vs. 10, 11a).

1. Be strong (1) in the Lord, and (2) in the strength of His might.

2. Put on the whole armor of God.

(3) The need of strength: the conflict (vs. 11, 12).

1. The purpose: In order to be able to stand against the wiles of the devil (11).

2. The conflict (v. 12). Our wrestling is

(1) Negative: Not against flesh and blood. But

(2) Positive: (1) Against the principalities, (2) against the authorities, (3) against the world-rulers of this darkness, (4) against the spiritual forces of wickedness in the heavens.

(4) The protection: The whole armor of God (13-17a).

1. The reason: "Wherefore," because of the conflict (v. 13).

2. The command: Take up the whole armor of God.

3. The purpose: In order that ye may be able (1) to withstand in the evil day and (2) having done all, to stand (v. 13).

4. The commands emphasized: Stand, therefore (14a).
 5. The whole armor of God (vs. 14-17a).
 - (1) Loins girt about with truth.
 - (2) The breastplate of righteousness (v. 14).
 - (3) Feet shod with the readiness of the gospel of peace (v. 15).
 - (4) Shield of faith.
- Purpose of the shield: By which ye shall be able to quench all the fiery darts of the evil one (v. 16).
- (5) The helmet of salvation (v. 17a).
2. The Christian's Weapons (vs. 17, 18).
 - (1) The sword of the Spirit, which is the Word of God (v. 17).
 - (2) Prayer (v. 18).

NOTES ON 6:10-18

The Christian's Victorious Warfare

The Christian's Armor (6:10-17a)

This is the sixth point in our list of results of the Spirit-filled life (see page 43).

Verse 10.—“Finally, my brethren.” The word for “finally” (loipos) means **the remainder, the rest**. Here it is accusative of specification, in respect to the rest, for the rest. It is well translated “finally” (as in 2 Cor. 13:11; Phil. 3:1; 4:8; 1 Thes. 4:1, R. V., 2 Thes. 3:1). Some prefer “henceforth,” for the future (as R. V. margin, 2 Tim. 4:8; Heb. 10:13; Gal. 6:17; Mat. 26:45). “My brethren” is omitted in the R. V. and by some scholars on the ground that it is not found in some manuscripts and versions and does not occur elsewhere in this epistle. But the evidence against its genuineness is not conclusive, and the special address to the saints, who are about to be given a message on Christian warfare, is especially appropriate. “Be strong in the Lord.” This verb (en-dunamoō, from en, in, and dunamai, to have power; see dunamis, power, 1:19, note) means to **make strong, be endued with strength, make powerful**. It is in the passive voice, present tense, continuous action. It occurs

eight times (Rom. 4: 20; Acts 9: 22; Phil. 4: 13; 1 Tim. 1: 12; 2 Tim. 2: 1; 4: 17; Heb. 11: 34; Eph. 6: 10). The source, or sphere, of this power is not self nor others nor circumstances but "in the Lord," such as is effective only in union with our living Lord. "And in the strength of His might." This adds to the preceding; we are to be strong in what He is and also in what He has. He has might, and strength of might, and we are to be strong in it. Surely God does not intend any of His children to be weak, and a confession of weakness is a confession of disobedience. For the difference between "strength" (*kratos*) and "might" (*ischus*), see 1: 19, note.⁸

Verse 11.—"Put ye on the whole armor of God." The word for "put on" (see 4: 24, note) means to **put on, clothe with** as a garment. It is the aorist middle here, and means **put on yourselves, clothe yourselves with**, as a single definite action; not be doing it but do it. The "whole armor" (*panoplia*, *panoply*, vs. 11, 13; Luke 11: 22), the full armor, complete armor,

⁸The word for "strength" (*kratos*) occurs 12 times. In the A. V. it is translated "strength" once (Luke 1: 51), "mightily" once (Acts 19: 20), "power" six times (1: 19; 6: 10; Col. 1: 11; 1 Tim. 6: 16; Heb. 2: 14; Rev. 5: 13), "dominion" four times (1 Pet. 4: 11; 5: 11; Jude 25; Rev. 1: 6). The R. V. translates "dominion" five times (adding Rev. 5: 13), "power" twice (1 Tim. 6: 16; Heb. 2: 14), "mightily" (Acts 19: 20), and "strength" the remaining four times. "Strength" and "dominion," according to the context, are the preferred words. As for "might" (*ischus*), its translation is likewise rather confused. It occurs 11 times, and the A. V. has it "strength" four times (Mark 12: 30, 33; Luke 10: 27; Rev. 5: 12), "might" twice (6: 10; Rev. 7: 12), "mighty" (Greek, of might) once (1: 19), "mightily" once (Rev. 18: 2), "power" twice (2 Thes. 1: 9; 2 Pet. 2: 11), "ability" once (1 Pet. 4: 11). The R. V. is a little more uniform. It has "strength" four times (in connection with the first great commandment, Mark 12: 30, 33; Luke 10: 27, and in 1 Pet. 4: 11), "might" six times (1: 19; 6: 10; 2 Thes. 1: 9; 2 Pet. 2: 11; Rev. 5: 12; 7: 12), "mighty" once (Rev. 18: 2). The prominent word is "might" which should be used uniformly, as far as possible. The two words have a general sameness of meaning, but the distinction is indicated under 1: 19, note. It may be a matter of question as to which should be translated "strength" and which "might," but the R. V. translators have made a choice, and we are ready to abide by it. Personally, we would rather prefer to translate *ischus* "strength."

Care should be exercised in keeping the translation of the five words (*dunamis*, *kratos*, *ischus*, *energeia*, *exousia*) clear and distinct (1: 19, 21). This the A. V. does not do. The R. V. is decidedly better, but there is still room for improvement.

not a part of it (vs. 14-17a). "Of God" is either genitive of origin or source, meaning the full armor which God has provided, or the genitive of possession, God's own full armor which He gives to us. Both express a wonderful truth. "That ye may be able to stand against the wiles of the devil." Here is the purpose of the complete armor. "Be able" (*dunamai*), be powerful. "To stand." God expects his people to stand, not to fall, and He has provided the full armor as the means. "The wiles" (see 4:14, note). "Of the devil" (see 4:27, note). He is a real person, and he has "wiles," trickery, strategem, which he uses against the Christian. We must be able, as Christian warriors, to stand our ground and "withstand" the devil (Jas. 4:7; 1 Pet. 5:8, 9).⁹ Every part of the armor, as we shall see, is Jesus, and we are told to "put on" the Lord Jesus Christ (Rom. 13:14; see Gal. 3:27), and "put on" the armor of light (Rom. 13:12).

Verse 12.—"For our wrestling is not against blood and flesh." "For," because, shows the need of the complete armor to enable us to stand against the wiles of the devil; our fight is not against human but superhuman powers. The word for "wrestling" occurs only here, in New Testament Greek. It means a **wrestling**, a contest between two in which each tries to throw the other, and which is decided when the victor is able to throw and hold down his antagonist with his hand upon his neck. This departs from the figure of the armor; perhaps for the sake of bringing out the personal, individual, hand-to-hand nature of the conflict. "Not against flesh and blood"; not against weak humanity, bodily desires, mere mortal men. The literal Greek order here is "blood and flesh," but in the other passages in which the two words occur (Mat. 16:17; 1 Cor. 15:50; Gal. 1:16; Heb. 2:14) the opposite order is used, and this is better adapted to our English usage. "But" (*alla*), a sharp contrast. "Against the principalities." The R. V. translates this word (*archē*) "rule" in 1:21 and "principalities" elsewhere (see 1:21, note). "Against the authorities" (*exousia*, see 1:21, note). "Against the world-rulers of this darkness." The word for "world-ruler" (*kosmo-kratōr*, from *kosmos*, world, and *kratō*, to have strength, to

⁹ See the article "Satan," Christian Workers' Manual, by H. S. Miller, pages 62-65.

rule) occurs only here, and means a lord, or ruler, of the world. These world rulers are spiritual powers ruling the world as such and working everywhere. Their dominion is limited by "of darkness" to the world as it is now in the darkness of ignorance and evil, with the suggestion that their work will not continue indefinitely. The A. V. (the Received Text based upon fairly good authority) suggests a further limitation by the added words, "of the world," which should be "age" (aion). "Against the spiritual things of wickedness." The thought is not "spiritual wickedness," as in the A. V., the adjective and noun do not agree in case. The word for "spiritual" is neuter plural, and means "spiritual things." What things? The R. V. supplies "host" which is good. The reference is doubtless to armies, bands, hosts, hordes, forces. "Forces" is good. "Of wickedness" (poneria, depravity, iniquity, wickedness, moral evil) is the genitive of quality; "spirit-forces whose essential character is wickedness" (Salmond). "In the heavenlies." Here, again, is a neuter plural adjective with the noun to be supplied. Does it refer to "places," "regions," "experiences," "blessings," or what? It is surely local, and defines the domain of these rulers and the place, or sphere, of the conflict. "Places" is evidently the word if we supply anything; but this Greek word has already occurred four times, twice in a spiritual sense (1:3; 2:6) and twice in a local sense (1:20; 3:10) and we have translated literally and uniformly "in the heavenlies." In the five places in which "in the heavenlies" is mentioned, this is the only one in which there is any trace of evil. The phrase here is strange and startling. What does it localize? Is it the place of the wrestling, of the four evil forces, of the last one, of the spiritual hosts of wickedness, or of the wrestling and the four? Grammatically, it is connected with the last, "the spiritual hosts of wickedness in the heavenlies." But the four evil forces are evidently located in the same place, in the heavenlies, hence the phrase locates the four. But where is the wrestling? In 3:10 we are told that the "principalities and authorities" are "in the heavenlies." In 2:6 we are told that we are raised and seated with Christ "in the heavenlies"; and in 1:20 we see Christ raised and seated "in the heavenlies," but far above every "principality and authority." Hence there are two "heavenlies," or "heavenly

places"; one where Christ and the church are and one where the "principalities and powers" are, and the one is "far above" the other. Where, then, is the wrestling, this hand-to-hand encounter? In the heavenlies, surely, but which heavenlies? It is difficult to see that Christ sends us down, or even permits us to go down to the level of these demonized spiritual powers to fight with them. The alternative is that they have access to the spiritual place where we are, and that their suggestions are such as would, if successful, at least bring us down to their level. The leader of these forces is the devil, the "prince of the power of the air" (2:2, note), the evil one; and he has "fiery darts" (v. 16). The conflict is fierce, but victory is sure if we follow directions and have the full armor and the weapons.

Verse 13.—"Wherefore" (dia touto), because of this (v. 12). "Take up the whole armor of God." This is repeated for emphasis, from v. 11. Note the change of verb; "put on," as a garment, "take up," as a call to arms against the enemy. "In order that ye may be able to withstand in the evil day"; the purpose of the armor. "Able to stand" (v. 11); "able (dunamai) to withstand" (v. 13). The word for "withstand" (anth-istēmi) occurs 14 times, and is translated "resist" nine times and "withstand" five times. (R. V. "resist" five times and "withstand" nine times). It means to stand against, set one's self against, withstand, resist, oppose. The same verb occurs in Jas. 4:7; 1 Pet. 5:9, resisting the devil). "The evil day" is the day of temptation, the day of violent assault by the evil forces in the present time; this is the theme, not the time immediately preceding the coming of the Lord. "And having worked out everything, to stand." The word for "do" here (A. V. and R. V.) is not one of the common words for "do," but a strong compound (kat-ergazomai, from kata, down, and ergazomai, to work; compare the noun ergon, work). It means to get down to business and accomplish something, to work out, accomplish, achieve, get results. The word for "all" is not pas, all, but apas, quite all, the whole, every last thing. "To stand," the final result of the withstanding; stand victoriously at your post, unmoved, ready for the next onslaught of the enemy.

Verse 14.—"Stand, therefore." Stand, withstand, stand, stand

(vs. 12, 13, 14). It is quite evident that God expects us to **STAND**, and not to fall defeated before the enemy. Now comes the parts of the Christian's complete armor. The following four aorist participles show that the armor is to be put on before the Christian is expected to stand. (1) "Having girded your loins with truth." What a girdle for the loins! Literally, "having girded yourselves as to your loins." The word for "loins" (*osphus*) occurs eight times; it means **hip, loins**, the part of the body surrounded by the girdle. "With truth." Jesus said, "I am the truth" (John 14:6). "Thy word is truth" (John 17:17). The Spirit is truth" (1 John 5:6). With Jesus, the Word of God, and the Holy Spirit on the loins, it will be rather difficult for Satan to get a dart in there. And doubtless this also refers to human truth, truthfulness, "faithfulness" (Isa. 11:5), which comes from this trinity. (2) "And having put on the breastplate of righteousness." "Having put upon yourselves" (middle voice, see 4:24, note, 6:12). The word for "breastplate" (*thōrax*) means both **breast and breastplate**. In the Scripture it means the latter, and is so translated five times (6:14; 1 Thes. 5:8; Rev. 9:9, 17). The breastplate was the part of the armor extending from the neck (the helmet) to the middle (the girdle), and protecting the front, back, and shoulders. It was the "coat of mail," made sometimes of leather, sometimes of iron, brass, and even of gold. "Of righteousness" is the appositional genitive, the breastplate which is righteousness (compare 2 Cor. 6:7). This is also Christ (Jer. 23:6; Rom. 3:22, 25; 1 Cor. 1:30), who is our righteousness, imputed and imparted, with emphasis on the latter here. This righteousness is something real, which the Christian has in Christ; it is his own, although it does not come from himself. Righteousness is also Jehovah's breastplate (Isa. 59:17). The Christian's spiritual breastplate is also "faith and love" (1 Thes. 5:8).

Verse 15.—(3) "And having shod your feet with the preparation of the gospel of peace." If the warrior is to "stand," he must have his feet shod. The word for "shod" (*hupo-deō*, to **under-bind**) occurs three times (Mark 6:9; Acts 12:8; Eph. 6:15), and means (middle voice) to **bind under one's self, bind on**. The word for "shoe" (*hupodēma*, occurring ten times)

means that which is bound under, a sandal, a sole fastened to the foot by thongs. But the military sandal was really a strong shoe, protecting the feet and legs (compare the "greaves"). This "military boot" was sometimes used as a description of service. "With the preparation," dative of instrument. The word (*etoimasia*) occurs but once, but the verb (*etoimazo*) occurs 40 times, and is translated "make ready" and "prepare." The noun means the act of preparing, preparedness, readiness. Here it denotes not only steadfastness in personal spiritual warfare, but also preparedness, readiness, alacrity, nimbleness in taking to others the Gospel of Peace. How to have beautiful feet: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things," spoken of the gospel preacher (Rom. 10:15, quoted from Isa. 52:7; see Nah. 1:15). The worker's feet should be shod with nimbleness not loadstones. "Of peace," "peace with God" (Rom. 5:1), "the peace of God" (Phil. 4:7), "peace from God" (1:2). This is our message.

Verse 16.—(4) "In addition to all, having taken up the shield of faith." Some manuscripts and the R. V. have "in (en) all," but *epi*, **upon**, **in addition to** has good manuscript authority. In addition to all the parts of the armor proper, having taken up the shield. This is the same verb and same aorist tense as in v. 13; but a participle, not an imperative. The word for "shield" (*thureos*, from *thura*, **door**, because shaped like a door) occurs but once. It denotes a large oblong shield, about two and one-half by four feet. It differed from the smaller circular shield (*aspis*). These large shields were movable; they could be moved in any direction to meet and ward off a coming dart, and hurl it to the ground. "Of faith" is appositional genitive; the shield, which is faith, saving faith but especially keeping faith, the faith that saves and keeps the Christian from the spiritual darts of the enemy. God Himself is the shield of His people (Gen. 15:1; Deut. 33:29; 2 Sam. 18:3; Ps. 59:11; 84:9; 91:4; 144:2), but faith is our way of laying hold upon God as Saviour and Protector, an absolutely essential bond of union with God, our shield (Heb. 11:6; Mark 9:23; 1 John 5:4). "By means of which," faith as a shield, "Ye shall be able"; future tense from the time of taking up the shield, future in general, "any time in our Christian course

when we shall need special power for special assault" (Salmond). "To quench all the fiery darts of the evil one." The ordinary armor was sufficient to protect the vital parts of the body, at least, from the ordinary darts and arrows and swords of the enemy. A slight wound on an exposed limb might not be serious. But in intense warfare the enemy also had darts and arrows tipped with tow dipped in pitch and set on fire. The shields were usually made of wood covered with heavy leather, into which the dart would fix itself and the fire become quenched; or else the dart would fall to the ground, quenched. Hence this double protection. The word for "quench" (*sbennumi*) occurs seven times (five in the R. V.), and means to **extinguish, quench** fire or things on fire (6: 16; Mat. 12: 20; Mark 9: (44, 46), 48; Heb. 11: 34), to **quench**, that is, to **suppress, stifle** (1 Thes. 5: 19), to **go out** (Mat. 25: 8). "The fiery darts," the darts having been set on fire (perfect passive participle), full of fire. The word (*puroō*) occurs seven times (6: 16; 1 Cor. 7: 9; 2 Cor. 11: 29; 2 Pet. 3: 12; Rev. 1: 15; 3: 18). It means to **burn with fire, set on fire, kindle**; passive participle, **full of fire, fiery, ignited**. "Of the evil one." Satan usually puts plenty of fire into his darts; the temptations are fiery, severe, hence the double protection: the dress, or armor proper, and the shield.

Verse 17.—(5) "And receive ye the helmet of salvation." The change from the four aorist particples (v. 14, note) to the aorist imperative does not necessitate the period (full stop) at the end of v. 16. The word for "receive" here (*dechomai*) is not the ordinary word "take" (*lambano*), although sometimes used interchangeably with it. It means to **take from the hand, receive from the hand of another, receive as a gift provided and offered by the Lord**. The word for "helmet" (*peri-kephalaia*, from *peri*, **around**, and *kephalē*, **head**) occurs twice (here and in 1 Thes. 5: 8; see Isa. 59: 17; compare Ps. 140: 7). The helmet covered the warrior's head and neck, and doubtless much of the face, extending to the breastplate. It was made of leather or brass. "Of salvation" is appositional genitive, the helmet which is salvation. And this also is Jesus (Mat. 1: 21). The helmet is also the "hope of salvation" (1 Thes. 5: 8), the hope which salvation

brings, including the assurance of salvation. The head was prominent, and needed to be well protected. So in the spiritual life, the head becomes almost too prominent sometimes; it needs plenty of salvation. "Grace sanctifies the heart much more easily than the head."¹⁰ So much for the defensive; now for the offensive. (1) "And the sword of the Spirit." Supply the verb "receive" (dechomai) from the preceding sentence, "receive the sword." The warrior needs a weapon, and the God-provided weapon is the sword. The word for "sword" (machaira) occurs 29 times. It means (1) a large knife, (2) a small sword, as distinguished from a large sword; a weapon for making or repelling attacks or for killing. "Of the Spirit" is possessive genitive, the Spirit's sword, which He put into our hands to be used for Him; or, as some say, the genitive of origin, the sword supplied by the Spirit. Not much difference, but the former seems a little stronger. "Which is the Word of God." The word for "Word" here is *rhēma* (see 5:26, note). "Of God," possessive genitive. The Christian warrior-worker is now arrayed in the complete double armor, including the shield; he has the sword which, together with prayer (v. 18), equips him for battle and for service. Swords are not for ornament, but for service. The sword pierces and slays. The Christian's sword is the Word of God; man-made swords are useless; they do not kill. Mere rhetoric, logic, philosophies, finely spun theories, human arguments do not bring convictions, hence do not save souls. The sinner must be slain, as a sinner, before he can be made alive as a Christian, and it is the Spirit's sword which does the slaying (Heb. 4:12; Rom. 7:7-9; Rev. 1:16). The warrior must know his sword, where to find it, and how to use it. The Christian must know his Bible, what is needed in dealing with sinners, where to find what is needed, and how to use it. The Bible is the Christian worker's equipment (2 Tim. 3:16, 17). And do not forget that we are in the Spirit-filled life section. The Word is the Word of God and the Sword of the Spirit, and it is powerless unless used as such and backed up by the Holy Spirit. Give it out fearlessly, and

¹⁰ The Epistle to the Romans, Stifler, page 239.

depend upon the Holy Spirit, its Author, Teacher, and Owner, to make it fruitful.

Verse 18.—(2) “With all prayer and supplication praying in every season in the Spirit.” This is the Greek and R. V. order of words, emphasizing the prayer and supplication, and is probably better than the A. V. order, but the latter is clear and correct. Here is the second great weapon of the Christian warrior-worker-witness, and one of prime importance. The word for “praying” (*pros-euchomai*, from *pros*, **to**, and *euchomai*, **to pray or wish**) occurs 88 times. It is a strong word meaning **to pray to**. This form is a present participle agreeing with “ye” the subject of “stand” (v. 14). “Stand ye, praying,” or “stand ye by prayer.” Constant, earnest, spiritual prayer is necessary, with the other equipment mentioned, for victorious warfare against the enemy. The word for “with” here (*dia*) means **by means of**. “All prayer,” every kind of prayer (*proseuche*, 37 times), or prayer for everything. “And supplication.” This word (*deësis*, from *deomai*, **to need, want, desire, long for**) occurs 19 times. In the A. V. it is translated “request” once (Phil. 1:4), “supplication” six times, and “prayer” twelve times (Luke 1:13; 2:37; 6:33; Rom. 10:1; 2 Cor. 1:11; 9:14; Phil. 1:4, 19; 2 Tim. 1:3; Heb. 5:7; Jas. 1:16; 1 Pet. 3:12). In the R. V. it is uniformly and correctly translated “supplication.” It means (1) **need**, (2) **earnest seeking, entreaty, supplication**, a more definite, importunate word than “prayer.” “Always,” literally, “in every season” (*kairos*, see 1:10; 5:16, note), on every occasion. “In the Spirit” (see Jude 20, “praying in the Holy Spirit”). The Holy Spirit is the place or sphere or element in which real prayer and intense supplication and imploring originate, from which they proceed. We pray in Him when He prays in us, and the way to secure answers to prayer is to abandon our prayer life to Him and let Him pray through us. He helps our infirmities (concerning prayer), for we know not how to pray as we ought; He maketh intercession with unutterable groanings; and God, the Searcher of hearts, knows the mind of the Spirit, for the Spirit makes intercession according to the will of God (Rom. 8:26, 27). The Spirit knows our dangers, our needs,

and God's desires, and no prayer that He prays through us ever fails of an answer.

This tremendously important subject of the Christian's full armor, its need and supply, is too little understood and appreciated. The fearful combination of evil forces composed of the principalities, authorities, world-rulers of this darkness, spiritual hosts of wickedness in the heavenly places, headed by the "prince of the authority of the air," the devil, the evil one (2: 2; 4: 27; 6: 11, 12, 16) is a subject too weird, too awful, too uninviting, and we pass it by, to our own sorrow and loss. We need the information. Satan, the "god of this age," blinding the minds of the unbelieving (2 Cor. 4: 3, 4), the serpent, beguiling, fashioning himself into an angel of light and causing his ministers to do likewise (2 Cor. 11: 3, 14, 15), seeking to gain advantage over us by his devices (2 Cor. 2: 11), the ensnarer and captor (2 Tim. 2: 26), the hinderer of God's servants (1 Thes. 2: 18), the persecutor and accuser (Rev. 2: 10; 12: 9, 10), the roaring lion-devourer (1 Pet. 5: 8), the murderer and father of lies (John 8: 44), the prince of the demons (Mark 3: 22), and many more,¹¹ seeks to cover up his personality and activity, and he succeeds in causing many to think that he is nobody and that he cannot do much. But God has faithfully told us all through the Book just who Satan is and what his work and tactics are, and He has graciously provided Jesus as the full armor, and the three great weapons, the Holy Spirit, the Word of God, and prayer. "And when they had prayed, the place was shaken wherein they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness" (Acts 4: 31).

Intercessory Prayer in the Spirit (6: 18-20)

(1) Prayer (v. 18). "Praying."

1. The manner: with all (1) prayer and (2) supplication.
2. The time: always, "on all occasions."
3. The sphere, or place: "In the Spirit."

¹¹ See the author's Christian Workers' Manual, article "Satan," pages 62-65.

4. The accompaniment: Watching thereunto.

(1) the manner: with all (1) perseverance, and (2) supplication.

(2) The subjects of prayer (vs. 18, 19).

1. Concerning all the saints (v. 18).

2. In behalf of me also: Paul, the missionary (v. 19).

(1) That a message may be given to me when I open my mouth.

(2) To make known with boldness the mystery of the gospel, in behalf of which I am an ambassador in a chain.

(3) That in it I may speak boldly, as I ought to speak.

NOTES ON 6:18-20

Intercessory Prayer in the Spirit

Verse 18.—“Praying always with all prayer and supplication in the Spirit” (see v. 18, note, above). “And watching thereunto.” This word for “watch” (*agrupneō*) occurs four times (6:18; Mark 13:33; Luke 21:36; Heb. 13:17), and means to be sleepless, keep awake, watch, be attentive. In the parallel verse (Col. 4:2), the other word for “watch” (*grēgoreō*, occurring 23 times) is used. It means to watch having been aroused from sleep, a waking state as the effect of some rousing effort, a more stirring image than the former. Both words occur in this same connection. “Thereunto,” unto it (*eis auto*), that is, the statement of the preceding sentence. Prayer must be accompanied by watching. “With all perseverance.” The Greek is *en* (in), but *en* is often used with the dative of instrument, so it is a question as to whether this is instrument or sphere (“in all perseverance,” as the R. V. has it). The word for “perseverance” occurs but once, but the verb (*pros-kartereō*, from *pros*, to, and *kartereō* from *karteros*, strong, from *kratos*, strength) occurs ten times. It is translated, in the R. V. to “continue steadfastly in” six times (Acts 1:14; 2:42, 46; 6:4; Rom. 12:12; Col. 4:2), and, in both versions, “continue with,” “wait on continually,” “wait on,” “attend continually upon” (Acts 8:13; 10:7; Mark 3:9; Rom. 13:6). It means, then, to give con-

stant attention to a thing, to persevere, not to faint. The parallel passage says, "continue steadfastly in prayer" (Col. 4:2). "And supplication" (see note above). Pray with supplication; watch with supplication. "For all the saints" (see 1:1, 4, 15, 18; 2:19; 3:8, 18; 4:12; 5:3). "All the saints" means yourself and all the others. Pray for yourself, but do not stop there. All the saints are in the same battle, fighting "the good fight of faith" (1 Tim. 6:12), and all need prayer. The word for "for" here (*peri* with the genitive) means **concerning**, but it also means **for, for the benefit of**.

Verse 19.—"And for me." The word for "for" here is different (*huper*) and means **in behalf of, for, for the safety of**. Paul the missionary knew the need of the help of intercessory prayer, and was ready to ask for the prayer of any militant Christian. Pray for all saints, and for me (for missionaries) in particular. We forget this. Missionaries need all that we need and very much more besides. Heathenism and the hosts of wickedness (v. 12) are thick enough and dark enough here, but here there is some light, some fellowship, some churches, some human help. In the recognized heathen lands the missionary is literally "alone with God" (a wonderful place to be, of course), and far from human and brotherly help, save by the way of the throne. The devil reigns supremely enough here, but here he has some opposition and counteraction, there he reigns unhindered. America is black enough, dark enough, but Africa and the other lands are infinitely blacker, darker. The missionary needs prayer. "That utterance may be given to me in the opening of my mouth." The translators, commentators, and expositors seem to think that *logos*, the common word for word, saying, speech, message means here **utterance**, or the faculty of speech, skill and practice in speaking (as in 1 Cor. 1:5; 2 Cor. 8:7, but Col. 4:3 has "a door of utterance" in the A. V. and "a door of the word" in the R. V.). But Paul surely had "utterance" throughout his missionary career. He may refer here to the gift of language to give the gospel to men in Rome whose language he did not know, but it is more reasonable to think that he is asking prayer that God would give the right **message**, His own message, when he opened his mouth to speak, that is, "to speak as he ought to speak"

(v. 20). "In the opening of my mouth" means "when I open my mouth." To "open one's mouth" meant not ordinary talk, but some grave and important utterances upon which much depended (see Mat. 5: 2; Acts 8: 32; 18: 14; Dan. 10: 16). "To make known with the boldness the mystery of the gospel." The word for "make known" (gnōrizo, from ginōskō, to **know**) occurs 25 times (six times in Ephesians, 1: 9; 3: 3, 5, 10; 6: 19, 21. In the R. V. it is translated "make known" 24 times, including the eight times in which it is otherwise translated in the A. V. (2 Cor. 8: 1; 1 Cor. 12: 3; 15: 1; John 17: 26; Gal. 1: 11; Col. 4: 7; Luke 2: 17). It is translated "know" (A. V. "wot") once (Phil. 1: 22), where "make known" would not fit. For "with boldness" (A. V. "boldly," parrēsia, a noun in the dative with en), see 3: 12, note. Literally, in freedom, or boldness, of speech. For "mystery" (musterion) see 1: 9; 3: 3, 6, note. The word occurs six times in Ephesians (1: 9; 3: 3, 4, 9; 5: 32; 6: 19). The mystery contained in the Gospel and explained in the preceding references (see also 1 Tim. 3: 16). A great prayer for missionaries, that they may have boldness of speech in preaching the gospel.

Verse 20.—"In behalf of which (gospel) I am an ambassador in a chain." "For" (huper)=in behalf of, as at the beginning of the preceding verse. "Which" refers to "mystery" (v. 19). The word for "I am an ambassador" (presbeuō) occurs twice, here and in 2 Cor. 5: 20 ("we are ambassadors for, huper, in behalf of Christ"), and means to be an ambassador, to act as an ambassador. The word literally means, to be older, prior by birth or in age, and it is the verb from which the words for "elder," "presbytery," etc. come; but the noun and verb were the words used in the Greek East for the Emperor's ambassador. An Ambassador is "a minister of the highest rank accredited to a foreign court to reside there and represent his sovereign or country" (Webster). He is commissioned by the power for whom he acts, he acts not only as an agent but as a representative of his sovereign or country, his message is his sovereign's message only, not his own; he seeks not his own but his sovereign's and his country's good, his duty is not merely to deliver a definite message and to carry out a definite policy, but to watch for opportunities, to study characters, and

to seek the best methods for the presentation of his message in a form which will be most attractive. Whatever he says or does in the discharge of these duties, his country stands back of him; if his person is harmed, his country is harmed to that extent. If he proves unfaithful to his trust he is recalled. Such a minister was Paul, and such are we (2 Cor. 5:20), ambassadors in behalf of Christ, representing the King of kings and Lord of lords in a foreign, sin-cursed, and hostile land, to deliver our Lord's message and represent Him. "In a chain." Here is a paradox, "an ambassador in a chain." By the law of nations the person of an ambassador is inviolable, yet Paul is in a Roman prison, fastened by the wrist with a single chain to a Roman soldier (Acts 28:20; 2 Tim. 1:16). The word (*alusis*) occurs 11 times, and means a **chain, bond**, by which the body, or any part of it, is bound. The word here is singular, referring to the single chain; but the translators often use the plural as a common expression, "in chains," "in bonds." Paul uses the expression "bonds" (*desmoi*) a number of times referring to this same event (Phil. 1:7, 13, 14, 17; Col. 4:18; Phile. 10, 13; compare Eph. 3:1; 4:1).—"In order that in it I may speak boldly, as I ought to speak." "It" cannot grammatically refer to the chain, it refers to the "mystery of the gospel." Although Paul is a prisoner in a chain, yet he is still an ambassador for Christ to a lost world, and it was because of his faithfulness in the ambassadorship that he became a prisoner, and he asks for prayer that he may speak this gospel boldly. The word for "speak boldly" (*parrēsiazomai*, see *parrēsia*, 3:12; 6:19) occurs nine times (seven times in Acts, once here, and in 1 Thes. 2:2), and means to **use freedom in speaking, to speak freely and boldly**. "As it is necessary for me to speak" (literally), as a faithful ambassador.

Paul makes no less than twelve requests for prayer for missionaries (in 6:19, 20; Col. 4:3, 4; 2 Thes. 3:1, 2; Rom. 15:30-32). Study and use them. See *Christian Workers' Manual*, pages 185, 186.

Conclusion: Christian Interest in One Another (6:21-24)

(1) The messenger and the message (vs. 21, 22).

1. Tychicus, the messenger and bearer of the Epistle (vs. 21, 22).

(1) The beloved brother.

(2) The faithful minister in the Lord.

(3) Whom I have sent to you to make known my affairs.

2. The message (vs. 21, 22).

(1) To make known Paul's affairs (circumstances).

(2) To make known how he was faring.

(3) "That ye may know our state."

(4) That he may comfort your hearts.

(2) Closing benediction (vs. 23, 24).

1. Peace to the brethren, and

2. Love with faith. Both from (1) God the Father, and (2) the Lord Jesus Christ.

3. Grace be with all who love our Lord Jesus Christ in incorruptness.

The Mission of Tychicus

Verse 21.—"But in order that ye also may know my affairs, how I do." That "ye," Ephesians, "also," besides the Colossians and others, may know "the things relating to me," my affairs, my circumstances; how I do, that is, how I fare, how I am getting along. "Tychicus, the beloved brother and faithful minister in the Lord." Tychicus was a native of the Roman province of Asia, and probably of Ephesus, its capital (he is mentioned with Trophimus, an Ephesian, Acts 20:4; 21:29). He was with Paul in his trip from Macedonia into Asia on his third missionary journey (Acts 20:4), and was later sent on missions to Crete and to Ephesus (Tit. 3:12; 2 Tim. 4:12). He was in Rome with Paul at this time, and was to be the bearer of tidings and doubtless of the letters of Paul to the Ephesians and the Colossians (see Col. 4:7, 8). He is described as "the beloved brother and faithful (trustworthy, Mat. 24:45) minister (diakonos, see

3:7, note) in the Lord," and "the beloved brother and faithful minister and fellow-servant in the Lord" (Col. 4:7). "In the Lord" defines "minister." The sphere of his life and service was in union with his Lord. "Shall make known (see v. 19, note) to you all things." Paul wrote very little concerning himself in this epistle, but Tychicus, an eyewitness, will describe everything in full.

Verse 22.—"Whom I have sent to you for this very purpose." This journey of Tychicus to Ephesus (and Colosse) was arranged by Paul for this specific purpose: (1) "In order that ye (the Ephesians) may know our state," literally, "the things concerning us" that is, concerning Paul and his companions in Rome (v. 21); and (2) "In order that he may comfort your heart." The word for "comfort" (*parakaleō*, see 4:1, note) means, literally, to **call to one's side, to summon**; then to **admonish, exhort**; to **beg, entreat, beseech** (as in 4:1); to **console, encourage and strengthen by consolation, comfort**, all based upon the summons to one's side.

Here is personal communication of a very real kind, a whole chapter in two verses (21, 22). Paul the aged, the prisoner in Rome (Phile. 9), their former fellow-worker and beloved pastor, had good news for them, such as would comfort their hearts. He was doing well, the gospel was making progress in the capital of the Roman world, and he was looking forward to a release (read the epistles to the Philippians and to Philemon, both written at the same time, practically). Tychicus was coming to them, not only with this doctrinal and practical letter concerning their riches in Christ, but with a long personal story concerning Paul himself, a story that would bring comfort and encouragement. Note the personal pronouns, "ye," "you," "your" (five times) and "my," "I," "our," (four times).

Closing Benediction

Verse 23.—"Peace to the brethren." "Peace from God," etc., at the beginning (1:2, note; see 2:14; 6:15, notes); "Peace to the brethren" at the close. "Brethren," the Christian family of which God is Father by the new birth; doubtless brethren of

the Ephesian church (v. 10), although not necessarily confined to that church (see the Circular Letter theory, pages 20, 21). "And love with faith," an addition to the salutation (1: 2). "The love of God through the Holy Spirit" (Rom. 5: 5). "The fruit of the Spirit" (Gal. 5: 22). "Walk in love" (5: 2; compare 2 Cor. 13: 11, 14; Jude 2, 21). "Love with faith," a good mixture. "From God the Father and from the Lord Jesus Christ." Two persons sending peace and love (compare 1: 2).

Verse 24.—"Grace" (see 1: 2, note on "grace"). The epistle is one of grace as well as one of glory. "Grace be with." This short form also closes the epistles to Colossians (4: 18), 1 Timothy (6: 21), 2 Timothy (4: 22), Titus (3: 15), Hebrews (13: 25). In the other epistles (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 and 2 Thessalonians, Philemon, and Revelation) the longer form, "the grace of the Lord Jesus Christ," is used. "With all them that love our Lord Jesus Christ in uncorruptness." This is the common character of all genuine Christians, regardless of what they may believe regarding certain doctrines and church government. Here again Paul takes a wider sweep than the Ephesian church, "grace to all who love," etc. And if perchance there may be one in the church organization who does not so love our Lord, the very fact that he is excluded from the benediction should give him a determination to have a saving knowledge of the true God and of the Sent One, Jesus Christ (John 17: 3). "In incorruptibility," or uncorruptness. This word (*aphtharsia*) occurs eight times. It is translated "incorruption" four times, in speaking of the imperishableness of the resurrection body (1 Cor. 15: 41, 50, 53, 54), "immortality" twice (Rom. 2: 7; 2 Tim. 1: 10), "uncorruptness" (Tit. 2: 7, R. V.), "incorruptible" (6: 24, R. V.). The A. V. "sincerity" is not good. The adjective (*aphthartos*) is a strong word occurring seven times and translated "incorruptible" six times (Rom. 1: 23, referring to God, 1 Cor. 9: 25; 15: 52; 1 Pet. 1: 4, 23; 3: 4), and "immortal" once, referring to God (1 Tim. 1: 17). The noun means, then, **incorruption, imperishableness, incorruptness, perpetuity in purity.** The love with which we must love our Lord Jesus Christ is a love which, like God Himself, is immortal, incorruptible, imperishable. What a wonderful word to stand as the last

word, the crown and climax of this most wonderful and profound epistle! "Amen" is omitted in several good manuscripts and in the R. V., but it has good manuscript evidence. It means **surely, truly, so be it, let it be so** (see 3:21).

OUTLINE STUDIES IN EPHESIANS

1. In Christ

1. Faithful in Christ Jesus (1:1).
2. Spiritual blessing in the heavenlies in Christ (1:3).
3. Chosen in Him (1:4).
4. Given grace in the Beloved (1:6).
5. In whom we have redemption (1:7).
6. In whom we have the forgiveness of trespasses (1:7).
7. His good pleasure which He purposed in Him (1:9).
8. To head up all things in Christ (1:10).
9. In whom we were made an inheritance (1:11).
10. Hoped beforehand in Christ (1:12).
11. In whom ye were sealed (1:13).
12. Faith in the Lord Jesus (1:15).
13. The inworking of the strength of His might which He inworked in Christ (1:19, 20).
14. Seated with Him in the heavenlies in Christ Jesus (2:6).
15. His kindness upon us in Christ Jesus (2:7).
16. Created in Christ Jesus unto good works (2:10).
17. The far off ones created nigh in Christ Jesus (2:13).
18. The two created in Him into one new man (2:15).
19. In whom all the building, fitly framed together, grows into a holy temple (2:21).
20. In whom ye are builded together unto a habitation of God (2:22).
21. The promise in Christ Jesus (3:6).
22. The purpose of the ages which He made in Christ Jesus our Lord (3:11).
23. In whom we have boldness and access with confidence (3:12).
24. Glory in Christ Jesus (3:21).
25. Even as truth is in Jesus (4:21).
26. God in Christ forgave you (4:32).

2. In the Lord

1. A holy temple in the Lord (2:21).
2. The prisoner in the Lord (4:1).

3. I say and testify in the Lord (4: 17).
4. Light in the Lord (5: 8).
5. Children, obey your parents in the Lord (6: 1).
6. Be strong in the Lord (6: 10).
7. Faithful minister in the Lord (6: 21).

3. Christ

1. A sender of grace and peace (1: 2; 6: 23, 24).
2. The source of every spiritual blessing (1: 3).
3. The source of grace (1: 6).
4. The source of redemption and forgiveness (1: 7).
5. The head of all things (1: 10).
6. Raised and seated in the heavenlies (1: 20, 21).
7. The subjecter of all things (1: 22).
8. Head over all things to the church (1: 22).
9. He who fills all in all (1: 23).
10. The unsaved are separated from Him (2: 12).
11. The believer's access (2: 13, 18).
12. The believer's peace (2: 14).
13. The peace maker (2: 15).
14. The reconciler (2: 16).
15. The peace preacher (2: 17).
16. The chief corner stone of the temple, the dwelling-place of God (2: 20).
17. The source of the growth of the holy temple (2: 21, 22).
18. The source of boldness, access, and confidence (3: 12).
19. Indwelling the hearts of believers through faith (3: 17).
20. Christ's love passes knowledge (3: 19).
21. One Lord (4: 5).
22. His gifts to the individual (4: 7, 8).
23. His gifts to the church (4: 11-13).
24. Head of the church (4: 15, 16; 5: 23).
25. Loved the church (5: 2, 25).
26. Gave Himself up as a Substitute (5: 2, 25).
27. The Bridegroom of the church (5: 23-32).
28. Cleanses and sanctifies the church (5: 26).
29. Will present the church to Himself (5: 27).

30. Lord of servant and master (6: 5-9).
31. The source of the Christian's strength and victory (6: 10).
32. The Christian's spiritual full-armor (6: 13-17).

4. The Holy Spirit

1. Sealed with the Holy Spirit of promise (1: 13).
2. Who is the earnest of our inheritance (1: 14).
3. The Spirit of Wisdom and Revelation (1: 17).
4. Access in one Spirit to the Father (2: 18).
5. A habitation of God in the Spirit (2: 22).
6. Mystery revealed by the Spirit (3: 5).
7. Strengthened with power through His Spirit (3: 16).
8. The unity of the Spirit (4: 3).
9. One Spirit (4: 4).
10. Grieve not the Holy Spirit of God (4: 30).
11. In whom ye were sealed unto the day of redemption (4: 30).
12. Be filled with the Spirit (5: 18).
13. Take the Sword of the Spirit, the Word of God (6: 17).
14. Praying in the Spirit (6: 18).

5. The Word of God

1. Ye heard the Word of Truth (1: 13).
2. The Gospel of your Salvation (1: 13; compare Col. 1: 5).
3. Cleansing by the washing of water by the Word (5: 26).
4. The Sword of the Spirit which is the Word of God (6: 17).

6. The Christian (The Church)

1. Saints (1: 1).
2. Blessed with all spiritual blessings (1: 3).
3. Chosen to be holy (1: 4).
4. Chosen to be blameless in love (1: 4).
5. Predestinated unto a son-placing (1: 5).
6. Unto the praise of the glory of His grace (1: 6).
7. Unto the praise of His glory (1: 12).
8. God's own possession (1: 14).
9. His inheritance (1: 11, 18).
10. The church (called-out ones) (1: 22).

11. Christ's body (1:22; 4:16; 5:23).
12. Christ's fulness (1:23).
13. Made alive with Christ (2:5).
14. Raised and seated with Christ in the heavenlies (2:6).
15. Monument of the riches of His grace in His kindness upon us (2:7).
16. God's product, created in Christ Jesus (2:10).
17. Made nigh in the blood of Christ (2:13).
18. "One new man," of saved Jews and Gentiles (2:15).
19. Fellow citizens with the saints (2:19).
20. Of the household of God (2:19).
21. Stones in the spiritual temple (2:21).
22. A habitation of God in the Spirit (2:22).
23. Fellow heirs, fellow members of the body, fellow partakers of the promise through the gospel (3:6).
24. To make known to the principalities and powers in the heavenlies the manifold wisdom of God (3:10).
25. Strengthened with power through His Spirit in the inner man (3:16).
26. Has Christ indwelling by faith (3:17).
27. Rooted and grounded in love (3:17).
28. Filled unto all the fulness of God (3:19).
29. A person through whom God is glorified (3:21).
30. A person living the new life in contrast with the old (4:17-24).
31. A person who is saved from the sins of the old life (4:25-32).
32. Walking in love (5:1, 2).
33. Walking as children of light; delivered from the sins of darkness (5:3-14).
34. Walking circumspectly; understanding what the will of the Lord is (5:15-17).
35. Filled with the Spirit (5:18-21).
36. The bride of Christ (5:23-33).
37. One whose source of strength is the Lord (6:10).
38. Protected by the whole armor of God (6:11-17).
39. One who uses the Sword of the Spirit (6:17).
40. One who prays (6:18).

7. The Unsavd (The Gentiles). What the Christian Is Saved From

1. Dead by means of trespasses and sins (2:1).
2. Walking in sins according to the age of this world (2:2).
3. Walking according to the prince of the authority of the air (2:2).
4. Living among the sons of disobedience in the lusts of the flesh (2:3).
5. Doing the desires of the flesh (2:3).
6. Doing the desires of the thoughts (2:3).
7. By nature children of wrath (2:3).
8. Gentiles, in the flesh (2:11).
9. Separate from Christ (2:12).
10. Alienated from the commonwealth of Israel (2:12).
11. Strangers from the covenants of promise (2:12).
12. Having no hope (2:12).
13. Without God in the world (2:12).
14. Far off (2:13).
15. Strangers and unnaturalized foreigners (2:19).
16. Walking in vanity of mind (4:17).
17. Darkened in thought (4:18).
18. Alienated from the life of God (4:18).
19. Ignorant (4:18).
20. Hardness of heart (4:18).
21. Giving themselves up to lasciviousness (4:19).
22. To the working of all uncleanness with covetousness (4:19).
23. Controlled by the "old man" which is corrupt (4:22).
24. Guilty of a list of sins (4:25-32).
25. Darkness, with the sins of darkness (5:3-8).
26. Doing the unfruitful, unnamable works of darkness (5:11, 12).

8. The Christian's Walk

PAST

1. Ye walked according to the age of this world (2:2).

PRESENT

2. Walking in good works (2:10).
3. Walk worthily of your calling (4:1).

4. Walk not as the Gentiles walk (4: 17).
5. Walk in love (5: 2).
6. Walk as children of light (5: 8).
7. Walk accurately, circumspectly (5: 15).

9. Riches

1. Redemption and forgiveness according to the riches of His grace (1: 7).
2. The riches of the glory of His inheritance in the saints (1: 18).
3. God is rich in mercy (2: 4).
4. The exceeding riches of His grace (2: 7).
5. The unsearchable riches of Christ (3: 8).
6. According to the riches of His glory (3: 16).

10. Grace

1. Grace be to you (1: 2).
2. To the praise of the glory of His grace (1: 6).
3. Of which (grace) He graced us in the Beloved (1: 6).
4. According to the riches of His grace (1: 7).
5. Of which (grace) He had more than enough unto us (1: 8).
6. By means of grace ye have been saved (2: 5, 8).
7. The exceeding riches of His grace (2: 7).
8. The stewardship of that grace of God which was given to me (3: 2).
9. A minister according to the gift of that grace of God which was given to me (3: 7).
10. Grace given to preach the Gospel to the Gentiles (3: 8).
11. For this cause (charin, for this grace) (3: 1, 14).
12. Unto each one of us was this grace given (4: 7).
13. Grace to the hearers (4: 29).
14. Forgiving (showing grace to) one another (4: 32).
15. Grace be with all who love our Lord Jesus Christ in incorruption (6: 24).

11. Peace

1. Peace to you from (1: 2).
2. He is our peace (2: 14).

3. He made peace (2:15).
4. He came and preached peace (2:17).
5. The oneness of the Spirit in the bond of peace (4:3).
6. The gospel of peace (6:15).
7. Peace to the brethren (6:23).

12. Love

1. Without blemish before Him in love (1:4).
2. He gave us grace in the One-having-been-loved (1:6).
3. Love unto all the saints (1:15).
4. Because of His great love with which He loved us (2:4).
5. Rooted and grounded in love (3:17).
6. To know the love of Christ (3:19).
7. Forbearing one another in love (4:2).
8. Speaking the truth in love (4:15).
9. The building up of the body in love (4:16).
10. As beloved children (5:1).
11. Walk in love (5:2).
12. Even as Christ loved and gave (5:2).
13. Husbands, love your wives (5:25, 28, 33).
14. Even as Christ loved the church (5:25).
15. Love with faith from (6:23).
16. Grace with all who love our Lord Jesus Christ in incorruption (6:24).

13. The Mystery

1. The mystery of His will made known (1:9).
2. The mystery made known to Paul by revelation (3:3).
3. His understanding of the mystery, which was that the Gentiles should be fellow heirs, fellow members, fellow partakers through the gospel (3:4-6).
4. The stewardship of the mystery (3:9).
5. This mystery is great (5:32).
6. The mystery of the gospel (6:19).

14. Glory

1. Unto the praise of the glory of His grace (1:6).
2. Unto the praise of His glory (1:12).

3. Unto the praise of His glory (1:14).
4. The Father of glory (1:17).
5. The riches of the glory of His inheritance in the saints (1:18).
6. My tribulations, which are your glory (3:13).
7. According to the riches of His glory (3:16).
8. Unto Him be glory in the church (3:21).
9. The church glorious (full of glory) (5:27).

15. In the Heavens

1. Blessed with every spiritual blessing in the heavens (1:3).
2. God raised and seated Jesus at His right hand in the heavens (1:20).
3. He raised us up and seated us with Him in the heavens (2:6).
4. The principalities and authorities in the heavens (3:10).
5. Our wrestling is against principalities, etc., in the heavens (6:12).

16. Power. To Be Powerful (Dunamis, dunamai)

1. The exceeding greatness of His power unto us (1:19).
2. Jesus raised far above every principality and authority and power (1:21).
3. According to the inworking of His power (3:7).
4. Strengthened with power through His Spirit (3:16).
5. To Him who is powerful to do (3:20).
6. According to the power that inworks in us (3:21).
7. That ye may be powerful to stand against the wiles of the devil (6:11).
8. That ye may be powerful to withstand (6:13).
9. The shield of faith with which ye shall be powerful to quench the fiery darts of the evil one (6:16).

17. Inworking. Inwork. (Energeia, energeo)

1. According to the purpose of him who inworks all things according to the counsel of His will (1:11).

2. According to the inworking of the strength of His might (1:19).
3. Which He inworked in Christ (1:20).
4. The prince of the authority of the air inworks in the sons of disobedience (2:2).
5. According to the inworking of His power (3:7).
6. According to the power that is inworking in us (3:20).
7. According to the inworking in the measure of each one part (4:16).

18. According to (kata)

1. Predestinated according to the good pleasure of His will (1:5).
2. Redemption and forgiveness according to the riches of His grace (1:7).
3. The mystery of His will made known according to His good pleasure (1:9).
4. Predestinated to be His inheritance according to the purpose of Him (1:11).
5. Who inworks all things according to the counsel of His will (1:11).
6. The faith according to you (1:15).
7. According to the inworking of the strength of His might (1:19).
8. Ye formerly walked according to the age of this world (2:2).
9. According to the prince of the authority of the air (2:2).
10. According to revelation (3:3).
11. A minister according to the gift of grace (3:7).
12. Grace given to me according to the inworking of His power (3:7).
13. The manifold wisdom of God shown to the principalities and authorities through the church according to the eternal purpose (3:10, 11).
14. That He would grant you, according to the riches of His glory (3:16).
15. God is able to do according to the power that inworks in us (3:20).

16. Grace given according to the measure of the gift of Christ (4:7).
17. The parts of the body are supplied according to the inworking in the measure of each one part (4:16).
18. Put away, according to your former manner of life, the old man (4:22).
19. Which is corrupt according to the lusts of deceit (4:22).
20. Put on the new man which, according to God, was created in righteousness and holiness of truth (4:24).
21. Each one (each according to one) (5:33).
22. Servants, obey your masters according to the flesh (6:5).
23. Not according to eye-service (6:6).

19. Unto (eis)

Eis denotes entrance into, direction, and limit, or end in view

1. God predestinated us unto the son-placing unto Him (1:5).
2. Unto the praise of the glory of His grace (1:6).
3. Of which (grace) He abounded unto us (1:8).
4. Unto a stewardship of the fulness of the seasons (1:10).
5. Unto the us to be unto the praise of His glory (1:12).
6. The Earnest of our inheritance unto the redemption of His possession (1:14).
7. Unto the praise of His glory (1:14).
8. Love unto all the saints (1:15).
9. Unto the us to know what is the hope, etc. (1:18).
10. The exceeding greatness of His power unto us (1:19).
11. In order that He might create the two unto (into) one new man (2:15).
12. The whole building grows unto (into) a holy temple (2:21).
13. Unto a habitation of God (2:22).
14. The grace of God given to me unto you (3:2).
15. Strengthened with power by His Spirit unto the inner man (3:16).
16. Filled unto all the fulness of God (3:19).
17. Unto all the generations of the age of the ages (3:21).
18. Having ascended unto (into) the heights (4:8).
19. He descended unto the lower parts, the earth (4:9).

20. Unto the work of ministering (4: 12).
21. Unto the building up of the body of Christ (4: 12).
22. Unto (and into) the oneness of the faith (4: 13).
23. Unto a full-grown man (4: 13).
24. Unto the measure of the stature of the fulness of Christ (4: 13).
25. May grow up unto (into) Him (4: 15).
26. Unto the building up of itself in love (4: 16).
27. Unto the working of all uncleanness (4: 19).
28. Sealed unto the day of redemption (4: 30).
29. Become kind unto one another (4: 32).
30. An offering and sacrifice unto an odor of sweet smell (5: 2).
31. The two shall be unto one flesh (5: 31).
32. I speak unto (with the end in view, regarding) Christ (5: 32).
33. And unto (regarding) the church (5: 32).
34. And watching unto it (6: 18).
35. Unto this very thing (6: 22).

20. Through (dia with Genitive; Means or Intermediate Agency)

1. An apostle through the will of God (1: 1).
2. Unto a son-placing through Jesus Christ (1: 5).
3. Redemption through His blood (1: 7).
4. By grace ye have been saved, through faith (2: 8).
5. Reconciled both in one body, to God, through the cross (2: 16).
6. Through Him we both have access (2: 18).
7. The promise in Christ Jesus through the gospel (3: 6).
8. That the manifold wisdom of God might be made known through the church (3: 10).
9. Through faith in Him (3: 12).
10. Strengthened with power through His Spirit (3: 16).
11. That Christ may dwell in your hearts through faith (3: 17).
12. One God and Father through all (4: 6).
13. Through every joint of supply (4: 16).
14. Praying through every prayer and supplication (6: 18).

21. Quotations from the Old Testament

1. All things under His feet (1: 22 from Ps. 8: 6). Reference.
2. Peace to the far off ones and the nigh ones (2: 17 from Isa. 57: 19). Reference.
3. The chief corner stone (2: 20 from Ps. 118: 22). Reference.
4. Wherefore he saith, etc. (4: 8 from Ps. 68: 18). Quotation.
5. Speak truth with his neighbor (4: 25 from Zech. 8: 16). Quotation.
6. Be angry and sin not (4: 26 from Ps. 4: 4). Quotation.
7. Unto an odor of sweet smell (5: 2 from Ezek. 20: 41). Reference.
8. Awake, arise (5: 14 from Isa. 60: 1, 2). Quotation adapted.
9. Be not drunk with wine (5: 18 from Prov. 23: 31, LXX). Possibly.
10. Without spot (5: 27 from S. S. 4: 7). Perhaps.
11. Leave father and mother (5: 31 from Gen. 2: 24). Quotation.
12. Children, honor father and mother (6: 2 from Ex. 20: 12). Quotation.
13. Breastplate and helmet (6: 14, 17 from Isa. 59: 17). Reference.
14. Girdle (6: 14 from Isa. 11: 5). Reference.



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